

*B. Mander*

# BAULME

FOR BLEEDING

## ENGLAND

AND

## IRELAND.

OR,

## SEASONABLE

Instructions, for persecuted Christians :

Delivered in severall Sermons,

By

NICHOLAS LOCKYER Master

of Arts.

ISA. 8. 17.

*I will waite upon the Lord, which hideth his face from  
the house of Jacob, and I will looke for him.*

LONDON,

Printed by E. G. For John Rothwell, and are to be  
sold at his Shop at the signe of the Sun in  
Pauls Church-Yard, 1643.





**I**T is ordered this fifteenth day of  
*April, Anno Dom. 1642.* By the Com-  
mittee of the house of Commons in Par-  
liament concerning Printing, that this  
Booke intituled (*Usefull instructions for  
these evill times*) be printed by *Iohn  
Rothwell.*

*John White.*







The true Effigies of the truly Religious  
Learned and Iudicious Divine & Nicho-  
la Lockyer M of Arts

*Note well the Substance of this shade so bright  
Lo tis a Burning and a shining Light.  
Neat, Elegant Sententious High and Rare  
Lo all his Sermons and Expressions are* RD.

Printed by J. B. for the Proprietor, and are to be  
sold at his Shop at the Sign of the Sun in  
St. Dunstons Church-yard, 1683.

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To the  
Persecuted Christians  
In  
England and Ireland.

**B**leeding hearts, you are honour'd to be  
Baptized, with Christs Baptisme, to  
pledge your deare Saviour, in his owne  
Cup. Count not, call not honour misery. The  
Wine in your Cup, is red indeed, but with-  
out dregs to you; Christs drinking first hath  
sweetned it well to Saints. Wrath makes  
sufferings, misery: let the World Houle in  
their wounds, but doe not you complaine: let  
them curse as bearing Caines marke, but  
doe you blesse God and glory, as bearing the  
markes of the Lord Iesus. Love in the bot-  
tom of a bludy Cup, and the deeper a man  
drinks, th. sweeter. Christ powers out  
love upon the Soule, when the body powers  
out blond upon the t. nth. A Spirit of gla-  
ry.

# The Epistle

ry, is a bleeding Christians glory. There is inward advancement, when outward debasement. The soule is in Heaven, when the body is in Hell for Christ. It is that a Dungeon or a Heaven, in which they sang so sweetly at midnight? Gods dealings are righteous, when Mans dealings are wicked: a man might beare suffering upon this ground, that hee hath sinned; but how sweetly may they be borne, when sugar'd with love, and all sinne forgiven? Free-prisoners of hope: what is your hope? What say you of Englands night? Will it ever have day? Would my Soule could enter into your secrets: Would I could participate with you, in some of your Prison-enlargements. If you finde a Heaven in Hell, what will your Heaven be? Now in the Ile of Patmos, \*What say's GOD to your soules concerning these bleeding Ilands? Many Christians for whom you have bled, are now a flying from you, to save their Bloud; write after them yee bleeding hearts; preach your Prison-experiments; the faith and hope of your Bonds, and conclude like Paul, Remember our Bonds, and Wounds for Christ and you: Surely if there be any Bowels, this will bring them backe to die with truth and you. I believe the Resurrection

\* A patri-  
monis jam  
jecti.

# Dedictory.

rection of thy dead, O bleeding England.  
 Your Graves shall open, yee Prisoners of hope,  
 and your buried glory and honor shall return  
 to you. Truth shall out-live tyranny. Righte-  
 onnesse shall wash her Feete, in the Bloud of  
 the wicked. Pride shall be dethroned;  
 and shame shall be her pavilion. Your inte-  
 grity, yee Parliament-worthies, Christ will  
 vindicate; your great paines and labour of  
 love, Christ will returne to you and yours.  
 Steale good resolution, and Christ will car-  
 ry you through all opposition. You are great  
 sufferers, I would this little Booke might  
 give some refreshment to you, together with  
 the rest of Gods suffering ones. Bleeding Ire-  
 land, God also is with thee, and will be. Thy  
 Land is full of murderers, but not too many  
 for God to overcome. God is as just, as Man  
 is cruell: cruelty will cut its owne Throat,  
 when thou canst doe nothing to evade it.  
 Venomous Creatures die in thy land, by a pro-  
 vidence from Heaven, which reason can-  
 not reach. God and the whole Creation fight  
 against barbarous bloud-shed. Thy nak-  
 ed Women and Children, which mourned,  
 starv'd and died in winters past, will fight  
 against the monsters which stript them, in  
 summers to come, when thou want'st men,

Ο' Ια ηδὲ  
 πρὸς οὐρανόν.  
 ΚΕΝΟΥΣ.

# The Epistle.

Moriendo  
Christiano,  
vixit Chri-  
stus.

money, and meanes to doe it. The Vipers  
which have enuied out thy guts, are got in  
to our Bowels too, that we might afford thee  
no reliefe. But God will relieve, both thee  
and us. 'Twas a cursed crue which brought  
Gall and Vinegar, when Christ cryed Eloi,  
Eloi. England had helpt thee Ireland, had  
it not beene for this cursed Generation; but  
the blood of both Kingdomes will be upon  
them. Christ was not overcome, when killed.  
Many may die but Christs cause in these parts  
erui all lands, will live. Mamage your blas-  
dy businisse bravely, yee Souldiers of Christ  
in England and Ireland, the Lord of Hosts  
is with you. Your sufferings are many, your  
pay will bee great. Two Heavens are before  
you one for you and posterity here, another  
peculiarly adorned for sufferers into blood  
above. Bind from Christ and his cause, and  
fare you well. Vale.

Yours in continuall Prayers,  
Nicholas Lockyer.

Co Jan m  
pau m stagel-  
luna

Nicholas Lockyer



To the Reader.

**R**Eader, there are some Errata's here and there, throughout this Booke, notwithstanding all our diligence to prevent them; but yet such, as with thine own observation, of what preceds, and followes, & with a spirit of love, may easily be set right to thy understanding. Be not a mouth-murderer, & kill two at once, my Name and thy Soule. What is candidly presented to thee, candidly receive, and blesse Christ and the next Authour, who is at Prayer for a blessing, upon this Worke and thee.

Nicho. Lockyer.

ΕΠΙΣΤΟΛΗ  
ΤΟΙΣ ΑΝΑΓΝΩΣΤΑΙΣ

ΜΥΣΤΗΡΙΑ  
ΤΗΣ  
ΕΛΕΥΘΕΡΙΑΣ  
ΕΛΠΙΔΟΣ



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## What

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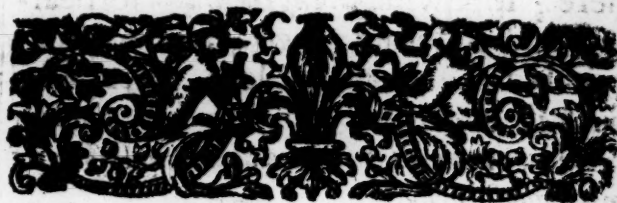
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FINIS.





USEFULL  
INSTRUCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. II.

*Strengthened with all might according to his  
glorious power, unto all patience and long  
suffering with joyfulness.*



Prayer in this Verse is still  
continued, and still suited  
to present and imminent  
distresse. The state of  
these Christians, was a  
suffering state, and like  
to be more (as our state now is) and there-  
fore Prayer is made for answerable re-  
B liefe;

liefe ; for divine strengthening ; for bearing and suffering grace ; for shoulders suitable to every burden. Strengthened with all might according to his glorious power , unto all patience and long suffering with joyfulness.

The termes of this Text are very weighty , I shall therefore deale with them one after another : their difficulty lies *Et in materia & in voce*, both in matter and word ; yet one hand , on which we leane , will carry us thorough both, to Gods glory and mans edification. I begin with the first word, --- *Strengthened, &c.* It points principally at the spirit of man, which is the bearer up of all ; a man is what he is, from the fortitude of his inward man ; according to this scope and sense the Apostle explains himselfe, using the same word to the *Ephesians* *supra*, &c. And applying it to the inner man, *That he would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man.*

*Auxil.  
mors  
Robur ani-  
mi innuit.*

*Doct.*

*God exerciseth a giving power in a Christian that he doth exercise a creating power, whereby he doth make a Christian ; still*

so he doth a strengthening and relieving power, whereby he doth maintaine a Christian;— who are kept by *σωαται* the power of God, 1 Pet. 1. 5. 'Tis the same word, with this in my Text. *σωαται* *σωα-μεν* strengthened with all might, &c. Divine power makes, and then it upholds; it makes *Esse*, and then it makes *porro esse*; it brings forth, and breed's up; it travells in birth, once, and againe; *My little children of whom I travell in birth* [again. This travaling in birth againe, is strengthening and relieving power, to maintaine and finish the first birth; the same that is here spoken of in my Text. *Strengthened, &c.*

Gal. 4. 19.

Divine power as it works towards a Christian, hath its peculiar properties; as it workes towards a Christian, it works tenderly; such a power working about the soule, works, and works againe; it makes lambes, and then it makes armes to carry lambes, to preserve them to be sheepe for the fold of Christ, — *He shall gather the Lambes with his Armes, and carry them in his Bosome, and gently leading those that are with young.* Isa. 40. 11. As there is a carrying and a leading power exercised

Proprietates  
potentie  
Divina.



about a Christian ; all these sweet expressions, aptly point out this in my Text, to wit, that *strengthening* and relieving power which carries along and finishes the first worke *strengthened with all might, &c.*

2 Divine power as it workes towards a Christian, workes effectually. — *The word of God which effectually worketh also in you that believe. 1 Thess. 2. 13.* An effectually power subjected to worke for man, works and works again, and never leaves working till it hath effected its worke, which is, preservation unto salvation ; *grace unto life.* This power works, & *creando* & *corroborando* creating and strengthening ; it makes the soule passe from strength to strength, till it be above all opposing strength, and expired safe and compleat into that breast from whence it was first breathed. This expression — *effectually power*, is an expression of dreadfull importance ; it notes that divine power works sometimes by halves ; not *effectually* ; Something towards birth, and towards a man-child, some pangs and throwes, but makes but an abortive at last ; some things to-  
wards

## for these Evill Times.

5

wards reliefe, but sinkes and dies, and lets that which seemed to be come to nothing; but when it works *effectually*, it makes grace and carries on that grace to glory: it makes a Christian, and then it strengthens him to abide so to death, against deadly opposition *strengthened*] with all might according to his glorious power, unto all patience and long suffering with joyfulness.

Finally Divine power as it works about a Christian works perpetually; to the *utmost*, as you have it expressed, which is very lively: it layes out it selfe to the furthest; all *vires Divine potentie* are stretcht, and made to beare and carry to eternity, to carry unto death, thorough death, beyond death, above death, as that mighty expression is, *Pf. 48. 14.* To resolve it selfe into *everlasting Armes*; that is, a power subjected to use; a Divine power subjected to humane use everlastingly; so as to leave no place, no possibility of miscarrying to a Christian, let what will be or can be, on this side death, in death, or beyond death, so long as the soule is. Divine power is so subjected to worke about a Christian as

3.

ως το παν-  
ταλς

Heb. 7. 25.

על-מדת  
supra mortem.

to lose its worke ; no whit of its worke ; what ever losse he made otherwise upon the man, as a man; troubles may make losse upon a man as a farmer, as a Gentleman, as a Noble-man, but not upon man, as a Christian ; power is subjected so to worke, as to carry up, carry on, carry out all its own works about the soule, *in perpetuum*. To all eternity.

Argumen-  
tum.

Power subjected to worke about a Christian, works from speciall love ; power which workes from such a love can never leave working, till it has its end, because love workes to the end, and it works by power and all other attributes for the good of the beloved Upon this ground the Apostle Paul was confident of the Phillippians perseverance in the truth, being confident of this very thing, *that he which hath begun a good worke in you, will performe or finish it, unto the day of Iesus Christ. Phil. 1. 6.*

I.  
Mediu expli-  
candi.

Divine power as it workes strength- eningly and relievingly, is peculiar to Christians ; its the same power which began a good worke, continued working to finish it. Where Divine power works not creatingly, it works not relieving- ly ;

ly; hence 'tis that one which is not a Christian indeed, holds not out alwayes to be a Christian in shew: hence 'tis likewise that Christ saith I have lost none, but a lost Creature; one that was never found; a child of perdition, lost from the beginning, a child of wrath, unto wrath, had he ever had grace in truth, I would have strengthened it, and kept it—those which thou gavest me I have [kept; &c. *Ioh. 17. 12.* Keeping power waites about those that the Father hath given to the Son, and none else; all others are lost, and to goe for lost.

2.

Strengthening power works towards all Christians successively; that is, from Generation to Generation by act of solemne intercession. Christ made it a solemne businesse, to make free way in Heaven, for a relieving and securing power to worke here on Earth, as long as any Saints should be in it. And now am I no more in the World, but those are in the World, and I come to thee. Holy Father keepe through thine own Name those whom thou hast given unto me, that they may be one as we are, &c. Whether pray I for those alone, but for them also which shall

Hcb. 7.25

*shall believe on me through their word.* Ioh 11. & 20. The state of a Christian is botom'd in bloud ; founded in Christs death, made out by life, by Prayer and intercession ; all is merited by Christs bloud ; particulars are drawne out and conferred, upon solemne intercession. Christs intercession ceased not, when he was on Earth ; the requests above mentioned (*I conceive*) to be a continuation of solemne intercession, which must last, till all the Saints be above all wants. *He ever lives to make intercession for them ;* he that lived on Earth was an intercessor ; he that dyed, lives againe and goes on with that worke, which he began, from the *wombe of the morning*, from the beginning of love breathing upon fallen *Adam* : he that lives, prayes ; he has done so from the first Saints, and will doe so to the last on Earth ; hee makes all Prayers of Christians, Gods rest, and mans relief ; pleasing to God, and strengthening to man: *Strengthened with all might, &c.*

3.

Finally all powers which worke in man, worke to an eternall end : powers of darkenesse ; all powers judicarie, which



## Usefull instructions

9

which worke in sinners, are to finish sin<sup>d</sup> and bring sinners to their place. \* So all the powers which work in Christians subduing power, strengthening power, *leading, keeping, carrying, boloming power,* are to perfect grace, and bring them to glory. *Holy Father keepe through thine own Name those whom thou hast given me that they may be one as we are :* the end of keeping power, (you see) is a compleate state; *that they may be one as we are.* Divine powers worke shapingly, to the highest and happiest similitude, as their end, and never leave working and shaping this way, till they have made the felicity of the elect together, the nearest and the liveliest emblem of the felicity of the Trinity which each person hath in and with each other.

Christians walke humbly; (this is the first thing that I would commend to you from this point) your state needs reliefe; your best state, your graces need supporting and strengthening. You had your being by grace; so you have your standing by grace; as strengthening and relieving mercy and compassion work towards you, so will yee doe well; as this declines

To a condition miserable as neere, the Devill as may be.

Ioh. 17. 11.

Use. 1.



2 Cor. 4. 1.

declines so will yee faint and doe ill. *As we have received mercy we faint not*, saith our Apostle. Our strength and supply of spirits, is from relieving mercy; if this be suspended, we faint. As we are humble, so are our relieving receptions, as those are, so we faint not: *as we have received, so we faint not*: our strength is by daily bread, by daily divine concurrence, this suspended, your life and lively-hood are gon.

1.

Eying too much what you have will soone make this sad suspension: Forget all, trust not in parts, no, trust not in graces; your *best state is vanishing*; your gold rustes; your grace, needs grace; your state as a Christian, needs strengthening power to carry it along: this House upon the Rock will else fall too, when stormes and winds beate. Mercy and compassion began your blessed state, this must finish it; walke as those that have all your fortune, at the feet of mercy. A Christian is strongest indeed, when he is weakest in his own sense: *When I am weak then am I strong*. Most gladly therefore will I rather glory in mine infirmity, that the power of Christ may rest upon me. 'Tis great matter

Esse et potro  
esse sunt  
ex gratia.

2 Cor. 12.

## for these evill Times.

II

matter of gladnesse and lightsomenesse \*  
to be devested of proud cumbersome  
selfe : as a Christian can looke over all,  
that is in him, and be nothing so is he in  
capacity of the strenthning power of  
God, to rest upon him.

\* To a  
good  
heart.

Walke cheerefully. Troubles bee  
many, like to be more, Christians hearts  
begin to shake, and faint, I like it not, I  
wish I could speake from this point, to  
the comfort of such, what shall I say?  
what can I say more then this point bids  
me? infinite power is your servant; 'tis  
subjected to work strengthningly in you;  
'tis not for a man to plead his own weak-  
nesse that hath such an attendant; every  
one is to hardship, as the divine power  
that relieves him. — *out of weakenesse were  
made strong*, &c. Relieving power how  
ever it find a Christian below his work,  
yet it leaves him above it; — *out of weak-  
nesse were made strong*. What can you say  
weake foules, more then this, that you  
are weake, very weake? why 'tis meete  
that you should say of your selves as you  
are, and 'tis as meete that you should  
say of divine power as it is. You are far  
below your worke, your worke is far-  
ther

Heb. 11. 34

*Debiles in  
abstracto.*

ther below that divine power which waits upon you. Come what can, can come worse then what did to these worthies, or finde men worse? They were *weake, yea, weaknesse*, and yet out of weaknesse made strong, and carried through all bravely, scorning base deliverance.

Our Seas rage, likely to rage more; let them rage never so much, so much that yee be cast into them, out of your vessels, as *Ionas* was; yet a relieving power shall bosome & belly you, and cast ye up *Ionas'es*, Christians, yea, better Christians then yee were. There be two things in relieving power, which if considered, methinks, should comfort any discouraged Christian; it works to relieve *when you need it, and as you need it, When* ] thou passest thorough fire; and *when* ] thou passest thorough water, *the* divine power will be with thee; *when* ] thou art *weake then* thou shalt be strong; *when* thou art in the Furnace, *then* will Christ be there; relieving power shall worke opportunely, that's double reliefe: thou shalt have an arme stretch't out to rescue, as soone as set upon; a breast worke raised, as soone as shot at. Likewise, divine power shall

shall worke as you need it ; it shall yield as much strength as your burden requires to beare it ; as many spirits as your heat and sweating shall wast ; it shall be shap-ed every way to serve your turne ; it shall be made to endure fire and water, to go whither soever you goe, and to save it selfe & you too : whē you passe thoroguh the water, yee shall have a power that can swim, and carry it selfe and you too thorough all : strengthening power shall worke still suitable and proportionable to your distresse, that what is wanting in you, shall alwaies be made up by one that *stands by* ; let Lions gape never so wide, you shall stop their mouthes ; let fire be made never so violent ; you shall quench the violence of it. The season-able and al-sufficient working of Divine power, me thinks, should take off all feare and objections in Christians.

Christians chide your feares, kill them with Faith in this point, they will kill you else, and doe you more hurt then the things you feare can possibly doe. There is a relieving power subjected to waite upon you, and you are subjected to waite upon it, and your enouragement

is certaine reliefe. — *they that wait on the Lord, shall renew their strength, &c.* You have a spring of power running towards you, nothing can dam it up but unbelief, this will cut the throat of a *Samson*, and make him as weake as other men: *Sampsons* haire off, and he is deadly weak; faith in Gods power out, and Gods people are as fainting and tearing as other men which have no such advantage attending them.

God exerciseth strengthening power, and hee doth it but upon condition of faith, which is as reasonable and as cheap a condition as can be; but the more reasonable, the worse, if not observed; a mans soule shall sinke with a witnesse, that leans not upon his allowed reliefe. 'Tis *Dauids* expreffion often, *my soule had fainted*, had I not put forth Faith. The soule never sinke, let troubles be never so weighty, but when it lets goe God. Manage faith in that power which is subjected to serve you, and you can never be made miserable.

3

You which finde this strengthening power of Christ working in you, acknowledge your mercy, You are to be  
file.



file-leaders, to help guid them that are behind you. Christ beares lambes in his bosome, so must you. Those that cannot relieve themselves, you should. The strong should support the weak. Wee should comfort others, with our comforts; Christians should share in one anothers sweetest mercies: sweete meates should be given about. What you have from Heaven, some may have from you. Divine power workes strengtheningly, sometimes more immediatly, sometimes more mediatly, the wind blowes where it listeth, and as it listeth, tis alwayes welcome to a distressed soule. Sometimes a lame Christian hath a staffe of support and comfort more immediatly out of Gods owne Hand— *thy] rod, and thy] staffe comfort*; at another time more mediatly; he hath a staffe, legs and eyes, lent him by a friend as *Iob* speakes. Soule strength the better used, the longer kept, take heede you lose not the great blessing of assisting and strengthening power.

1. Want of compassion will endanger the losse of it. 2. Sinning against it, will certainly lose it. I am afraid of this  
above



Exek. 16.  
30.

above all, I see Christians fall into consumptions apace, by fellowship with sin; as weake as water, as if there were no power of God at all in them, which is a most dolefull condition. *How weake is thine heart* (saith the Lord to the Jewes) *seeing thou doest all these things, the worke of an imperious whorish Woman?* So may I say of many Christians; how weake are your hearts, seeing you doe all these things, play the worldlings as doe others, play the time-servers as doe others? you can turne and winde your lives and consciences as you list, ah Lord, what strength of God is in such soules. You have lost assisting power, by your loose-nesse, and basenesse, you had beene better have lost your lives, yea, ten thousand lives; you had beene better have died any death, and never have seen that day nor houre in which you began to decline, to sinne, to greive and lose that power and strength of God which wrought in you.

Unwarranted courses strip the heart of Divine strength. Light will have no fellowship with darkenesse: God doth not strengthen to sinne. Man stript of God,

God, is deadly weake; he runnes to any course. When God leaves a man, man becomes a beast. Why you are so easily drawne to sinne you may see by this point; the power of God is gon from your soules; your *Delilah* hath cut off your strength; your exorbitancy to this and that, hath checkt, grieved, and killed the working of a lively power.

This heavy stroke, is not a first but a last stroke for thine untulinesse; *Sampson* had many brunts, about his *Delilah* before that deadly brunt, that gave him up. Thou hast had other punishments for thy *Delilah* without, ere it came to this heavy stroke within; hadst thou made a right use of them, this last and deadliest stroke might have beene saved. Ah! forsaken soules, 'tis a thousand pities that things had not beene timely lookt to, ere they came to such an inward extremity, to such a soule-blow, to such a spirit-wound. Things thus far run, a man recovers not in hast; it may be not all a mans life, to be as he was, and to enjoy divine power working so lively and sweetly as it did. Repenting and doing a mans first workes is

a likely way to doe well, but whether it shall rise to be as well with the soule as 'twas, that rests wholly upon divine pleasure; what divine engagement the soule can plead for this, would be worth his best search. We finde *David* praying hard for wonted favour, but whether granted, thats doubtfull.

Strengthening power lost, the soule hath lost its soule: the spirit of man, hath lost the spirit of God; God doth not breath in the heart, the man cannot live, not live a jot better then hee does, though reprov'd by his dearest friends every hope. That which did this great mischiese] that which made this soule-death, was no small sin; it must be sought out and cryed out of above all evils.—*bloud guilt*, that one sin that killed two, *Vriabs* body and *David's* soule, O how he cryes out of this sin, at the throne of grace! This bloody sin that hath killed thy soule, separated betweene God and thy soule, this must thou with all fervency cry out upon, and with all care renew faith in an ever-bleeding Saviour, all will be little enough to keepe thee from bleeding to death

death by despaire. One thing is all, if thou canst receive it O forsaken soule, thou art made. Thou must obey divine injunction; believe, and expect good even in thy bad state. *Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption: and he shall redeeme Israel from all his iniquities.* A more deserted state then *Israels* was and is, cannot be; yet faith and hope are both by Divine command to be exercised in this forlorne condition, with promise of full mercy—and *he shall redeeme Israel from all his iniquity.* Whatsoever thy sin hath been, whatsoever the punishment of thy sin is, *hope in the Lord*, as the expression here is, that is, trust in Christ, and expect good in this way, and he shall redeeme thee from all thine iniquity, even from that iniquity which hath killed the working of Gods strengthening and relieving power in thy soule? I judge the expressions of the *Psalmist*, to have such wide scope given them of purpose, that any deserted Christians whatsoever, might suck relief and support from them.

*Psal. 130.*  
7.8.

Power relieving and strengthening

*Cautio est.*

2 Cor. 12.9

is sometimes lost not really but seemingly, that is, according to a tempted soules apprehension, this must bee lookt to, that so none judge worse of their condition then tis, and lay load needlessly upon themselves. Power relieving is consistent with power invading and tempting, and yet when this is violent, a poore soule overlookes him that stands by him, and mournes and prayes as if nothing were his that is Gods. God was faine in a temptation to tell the Apostle Paul, what hee enjoyed, which was all the answer he could have — *And he said unto me my grace [is] sufficient for thee, and my strength [is] made perfect in weakenesse,* Soule-anguish with strength of temptation, and strength of desire to have it removed, made him over-look that mighty aid of God, by which he was enabled to stand under all; which is many a tempted souls case, he cannot see the reliefe and strength he hath, because he hath not totall freedome from the evill he groans under. This temptation must be observed, God will otherwise bee a loser and man too: God will lose the glory of his grace, and man the



the comfort. Is it not relieve and strength, that thou art upheld to encounter in any measure, with strong temptation? That thou art taken from them into the armies of Christ, though they not from thee? from the evill of temptation, though not simply from temptation it selfe? This was that power which Christ did principally pray for, not to take out of a wretched World and wretched condition but to uphold in it. *I pray not that thou shouldst take them out of the World, but that thou shouldst keep them from [ the evill, &c.*

If I were so relieved and strengthened in my temptations, as kept and borne out against sin, I should acknowledge a strengthening power of God working in me, but alas! when I am tempted I am overcome.

Object.

It is one thing to sin, it is another thing to be overcome by sin. Christians which thus complaine should well observe how Christ keepes their will and affections; a man is lost when these are won and not before. The Apostle Paul did eye this in the like conflict; what he was in will when nothing in deed. He found

Sol. 1.



God in affection, though sin in action; the heart may be sound, when more externall and inferiour parts are not. *What I doe I allow not; what I would that doe I not, but what I hate that doe I,* and upon this ground comforts himselfe in a sad condition, and disclaimes sin as none of his, though acted by him. Tempted soules must remember this, The heart kept, all is kept; what is done against this by meere strength of corrupt nature, 'tis sin, 'tis not the soules act: the holy Ghost makes this distinction, a weake soule must not call it too nice to comfort him: It is one thing to be taken by an enemy, and another thing to yield and lay downe weapons to an enemy: this was the Apostles case, which though sad, yet he made it to yield its own reliefe, so must we in like cases. I am saith he a forc't man, a prisoner, a captive; I doe what I did never intend, what I can never allow, this may make me a wretched man, but it cannot make me a damnable man; it may put me into a strait, but my poore soule may finde a way out through Christ—*I thank God through Iesus Christ, &c.*

Againc

Againe remember this, to wit, how the point in hand is proposed, and so take it. God exerciseth a relieving power in a Christian, I doe not say, a power presently conquering; by degrees it rises to this. Reliefe is renewed, and more and more time after time brought in still, till the soule be made victorious over all enemies. That place is very observable to this purpose. *A bruised reed shall he not breake, and smoking flax shall he not quench, [till] he bring forth judgement into victory.* That Christ Keeps alive thy will and affection towards him in the midst of so much corruption, and so many foiles, is it not mighty power and love? yet this hee doth, and this he will doe, *till* he hath made thee in action, what thou art in affection; indeed, what thou art in will: he will not leave what he hath begun *till* he hath made thee victorious.

Mat. 12. 20

3.

Finally remember this, that strengthening power according to sense and observation, comes in by Prayer, fervent Prayer. The Apostle *Paul* found it so. Upon seeking of God again and again, God made knowne what he was, and

Cant. 2.5.  
6.

what he would be to him—and he answered me, my grace, &c. That is, to his prayer, God thus answered, So the Spouse shee fervently prays for reliefe, and then in the next Verse breakes forth as one feeling it. *Stay me with flaggons, comfort me with Apples for I am sick of love.* Then in the next Verse you have her sensibly expressing her enjoyment, *His left hand is under my head, and his right hand doth embrace me.* God in manifestation of the first power, is found unsought; but in manifestation of the second power he is found as sought; he speakes to our heart, as we speake to his; he reveales his compassion, as we reveale our state. You may want strengthening power if you seeke it not. You may live without the lively sense of it long, if you pray not fervently. You must not disclaime a good state wholly, because 'tis badly manag'd. Christians ill managing a good state, makes them often conclude 'tis starke naught; this is ill and lies heavy upon the heart, and yet does no good, but much hurt; it discourages to prayer and other duties, in and by which comes in,

in, the experience of Gods strengthening power, which they want.

I have now but one or two things more to speake to the wicked from this point, and so I shall conclude it. You will never beate the godly out of heart; they have a relieving and strengthening power comes in still, fresh force from Heaven; they will never be conquered. They are upon a Rock: winds may blow and stormes beate, they will never fall; the Rock is foundation, and side-props too. Christians are still kept in that hand, that made them Christians; and none can pluck them out of that Hand. The wicked have a great deale of worke, more then they will consider: they must quench two everlasting burnings ere they will be conquerours; will they doe either? There is an everlasting fire burning in the hearts of Saints; can all the Waters you power upon it quench it? There is an everlasting fire burning in Hell; both these fires kindled, and maintained by the breath of God; can you stop the breath of the Almighty? then may you be conquerors, not before.

Pfal. 149.  
8.9.

I would wicked men would be wise and acknowledge the principles and priviledges of Saints, and strike saile to them. What they are they will be; what they are they shall be, to execute the righteous judgement of the Lord upon you *this honour hath all the Saints*. What honour? why? to be borne along resolutely and victoriously by everlasting armes, *to bind Kings with chaines and Nobles with fetters of Iron*, to execute the judgement written. To be resolute to death is naturall and necessary to them because of that relieving and strengthening power which workes in them: to be resolute to their own temporall death, to accomplish your eternall death; to be resolute to all hardship, to helpe you to your place. The spirit of a Lion is in Christians; I would Dogs did know this: 'tis still, 'twill be still maintained so, will wicked spirits ever believe this? Ah wicked wretches, the Saints will be Divells to you here; they will rend you and teare you, and never let goe their hold, God strengthens them to it: you might avoid this Hell if you were wise, though you cannot, that



that to come. Who would contend with everlasting burning ? with such fiery spirits as can never be quencht ? with such men, as are more then men, who have the strength of God, the spirit of the Almighty working within them ? The unhappinesse of wicked men is double, treble, I know not how manifold ; They are liable to the wrath of God and of his people ; and have no strengthening, power to succour them. When tortured without, they are more tortured within ; 'tis a fattening, hardning, condemning torturing power that workes in wicked soules ; every drop \* scalds, not one cooles their soules. The powers which worke mightily in them, are powers of darkenesse, and lead to utter darkenesse ; there I leave these, and goe on with my Text.

\* From providence



*The end of the first  
Sermon.*





USEFULL  
INSTRUCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. II.

—With All might, &c. Or in all  
—pomen.



His is the next word to  
speake of. *Allmight*, is  
him that is Almighty gi-  
ven into man, as full as  
man can hold ; 'tis so  
much divine strength  
extended, as to beare up to all duty,  
*Almighty*, is all that man can need, all  
that man can use bestowed on him : 'tis  
ten

ten Talents; 'tis strength to hold forth  
all Gods Will, in all conditions; against  
all disadvantages: 'tis humane capacity  
made vast, and filled with as much of  
God, as any designe on earth can require,  
for the well managing of it. O Almighty-  
nesse here, is not spoken in way of com-  
parison with God, but in way of full  
obedience to God; 'tis an expression  
spoken in reference to Gods Will, not  
in reference to Gods Person; and notes an  
ability to all that God commands; and  
not any equality to any thing that God  
is: it notes such a power in some simili-  
tude, to be to what is enjoyd, as God is  
to any thing, able to it, and above it,  
though never so great.

Almightinesse in God, cannot be fully  
expressed by man. Almightyesse in a  
Christian, hath so much of the Almighty-  
tinesse of God in it, that this neither  
cannot be fully expressed. 'Tis the same  
power which made Christ Almighty, ex-  
ceeding richly made knowne in a Chri-  
stian; nor otherwise did the Apostle  
know how to expresse it, *that ye may  
know what is the exceeding greatnesse of his  
power to us ward who believe, according to  
the*

1. 1. 1. 1.  
1. 1. 1. 1.

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1. 1. 1. 1.

Ephes. i.  
19, 20.

the manifesting of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his owne right Hand in heavenly places, Almightyesse in a Christian, 'tis the exceeding great power of Christ made knowne exceedingly, whereby a great similitude to Christ is made, in obeying him, as hee did obey his Father. Thus onely the Apostle expresthis power, because he knew not how more fully to reach it; therefore you may not expect a deeper fathoming of it from me: — and what is the exceeding greatnesse of his power to us ward, &c. 'Tis an indefinite expression, of an unmeasurable thing: we must word it as well as we can, when things are too big for words.

3.  
*Quidem-  
modo omni-  
potens ad  
extraordi-  
naria.*

Almightyesse in a Christian, 'tis one in strength above ordinary works; 'tis one all able to extraordinary duties; as able to hard, as to light works: 'tis one able not onely to impart the Gospell, but his owne soule too, for the Gospell. — So being affectionately desirous we were willing to have imparted unto you, not the Gospell of God onely, but also our owne soules. 1 Thess. 2. 8. 'Tis one

one able to give his heart to God, and his life too; his affection to Christ, and his blood too, with much willingness. — So being affectionately desirous we were willing, &c. Covetously or lustfully desirous, as the originall words signify, which notes the most taking and swaying heart-passion.

Almightinesse in a Christian, 'tis divine power extended and received to the utmost, as you have such a Scripture phrase; to the utmost of what God is communicable, and man capable; to the utmost of what an infinite God can give, and a finite nature can receive; to the utmost of what is promised, and a Christians calling can call for. 'Tis a Steven, one full of the Holy Ghost and of power; able to stand it out in a storme of stones; to see Heaven in Hell. 'Tis a Shadrach a triumph in the Almighty, in the face of fiery cruelty; a triumph in an Almighty God, before the frowning face of an Almighty man: 'tis a man able to obey God *Agendo & patiendo in perpetuum*, to the utmost; to the last breath.

Almightinesse in a Christian 'tis the same

4.

πλήρης  
πνεύματος  
& δυνάμεως

Modus con-  
muniendi

*Modus com-  
municandi.*

same in nature with that which was in Christ, whereby hee did all those Almighty things for our saluation. The Apostle wishing this power to the Ephesians, sayes 'tis that which wrought in Christ when hee raised him from the dead. — According to the working of his mighty power which wrought in Christ, when he raised him; *Ephef. i. 19.* Christ had his power by which hee did great things for us, by unction; so have we: hee by unction from his Father, we by unction from him. God anointed Iesus of Nazareth with the Holy Ghost and with power. *Act. 10. 38.* Christ hath his unction immediately from the Father, we immediately from the Son: 'tis he that most immediately gives the Holy Ghost to us. — *Hee shall glorify me.* (saith Christ of the spirit) for he shall receive of mine, and shall shew it unto you. The power the Holy Ghost gives, 'tis the power of Christ, the truth hee reveales, 'tis the truth of Christ. Whatsoever excellency he inspires, 'tis the excellency of Christ, and to make a similitude to him.

Christ had his unction according to his capacity, of infinite capacity, and there-

*I.  
Impetendi  
discremen.*



therefore his power, the power of a God. All power of God in man, comes to but finite power, the Subject is capable of no more. Almightinesse in a christian is but finite power : infinite power working finitly, according to the capacity of the Subject.

Christ had a more full unction then we, being a vaster continent; and he had a more free unction, that is, power more absolutely conferred, and made over very personall to him. He had his power as the first *Adam*, wholly at his owne dispose, so hee spake of it, and so hee wrought by it. *I have power to lay downe my life, and I have power to take it up.* He could doe this as of, and from himselfe. The most Almighty Christian cannot say thus, without blasphemy. Infinite power workes in us, but not infinitely nor personally, as a thing wholly and altogether at our dispose.

Christians, are yee Almighty men and women? 'Tis a seasonable question, ; an Almighty strength is comming against us. God is armed, deadly worke is in the Land, can yee suffer unto death? Our glory will be great quickly, or our  
D shame;

*Use*



shame, obedience to blood and death is comming into use againe. *Is my strength the strength of stones?* Saith *Iob*. The strength of stones and rockes, a kinde of Almightyesse is like to be needed, all the strength of God, to carry us out well; what power of God works in you?

Divine Justice is throughly awake, but ah Lord! we are not. Full executions working, full preparations asleep; all will be ours with a wet finger; no Christians, 'twill not; 'twill be with a wet heart too, wet with blood, and 'tis well if not with the blood of some of you. 'Tis a remarkable expression that of the Prophet *Ezek*. When he had foretold sad things, hee concludes thus. *Then said I ah Lord God, they say of mee doth he not speake parables?* We are to many, as those that preach our owne melancholly fancies, when we please not their fancies. I have often sadly said it, and with as much humility as I could, *that England's mercie would be bloody mercies*; but I doubt what use was made of it. The Sword you now all see is drawn, when 'twill be put up again, what

*Ezek. 20.  
v. ult.*

## *for these evill Times.*

31

what bleeding yet is behind, the Lord onely knowes, 'twill be our wisdom to get strength for the worst; *All might*, all the power of God working in us, to beare up under all that can come.

To have serv'd Christ with our hearts would have serv'd-turne very well, these fourescore or these hundred yeeres past, but now twill not, it must be with our heart-bloud; what strength and power have yee in your hearts to this? can you bleed out your soules in your Fields, in your Streets, at your Doores, in your Houses, for Christ? Tell me all of you ( I beseech you ) what strength have you to this? I have but little, I have none: this is the generall vote. Such language in humility is good; but where 'tis so indeed, there 'tis sad. Why how have you used your precious time? you have had many yeeres to fit for this one; many dayes of peace to fit for this day of War; many unbloudy dayes, to fit for this bloudy day. You have had a growing time; a time of full growth, for full service, for any service; this will be pleaded against you by Christ and conscience better then I can doe;

how will yee bee able to beare it ?

The time is come that many will rue their losse of time ; that sloth will fall to slaying the very womb that hath long travel'd with her : hard worke, deadly hard worke will every day now, fall to him that never dream't on't, and many I feare will eternally die in manging a good cause. Ah Lord ! this is sad indeed, when a man shall lose his life and his soule too, in a good cause ; when a man shall make the greatest losse, in the greatest and bravest worke of gaine, that can come into a mans hand. I like courage well, but dislike a desperate man as much ; such is every one that goes about deadly worke, and yet altogether unfit to die ; under the command of the Devill, when he puts himselfe under the command of man, for God.

The Divell is Almighty in some men, I would speake a word to this. That which doth rule all in you, is your Almighty ; by this you may know what power workes in you. What power is supreme in you, the power of light and truth, or the power of darkenesse and sin ?

fin? There is a strong man, and there is a stronger man; the stronger man is the Almighty. Three things will cleare what power 'tis, that is Almighty in you. What are you in, 1. *choise*? What in, 2. *pursuite*? What in, 3. *rest*? What a man chooses, what a man prosecutes, what a man rests in, that has all, is all; that's *Almighty*. You that choose sin, prosecute sin, rest in sin; sinne, Satan is your almighty; your God: you are strengthened with all might from Hell. *The God of this World rules mightily in the children of disobedience* saith the Apostle. When sinners are to sin as children to a Father, doing what they doe very naturally, freely, constantly, contentedly, ah! lay this to heart, sin is almighty.

Enlarge these things as you will in your selves, I can say onely this, you are lost men, if any thing be Almighty in you, but Christ. As you love your soules, consider what power works in you, and by what strength you are rul'd. You that have nothing but the strength of sinne and Satan in you, what will yee doe when deliberately put to it for Christ? you will deny him and blas-

pheme him to his face ; a man is, and necessarily must be, as the power that workes and rules in him : you may think this, and promise that, (the weakest Creatures are aptest this way ) but what over-beares you now, will quite undoe you in the day of tryall.

These things, Christians, I have spoken out of feare of some, but I hope well of the most of you ; that an Almighty arme of God is under you, and an almighty spirit and power of God working in you : I would it were so with all. All of you may bee, what any of you are. Covet things that excell, and CHRIST will give you excellent things ; an excellling strength, *All might.* The most of Christ is best : the most of his power, the most of his truth, the most of his love, and the like ; few hearts strongly hang after this, therefore are miserable in their little, of him that is all ; al-might, and all joy, and joyes so to be, to that soule that pants after it.

*All might* comes in as all sinne goes out ; the Holy Ghost is our power, and hee dwells and workes as hee can get roome.



roome. Let Christ have all your affection, and you shall have all his power, to make you able to doe all that he shall call you to. A man is made to duty, as he strongly loves; strong desires take and make Christ; and then Christ takes and makes the man strong; as strong as his worke to which hee hath such a desire.

God dispenseth himselfe according to his owne will, and yet according to ours too: 'Tis the plague of most men, that they desire but little of God: they are heart-enemies to all power that opposes their corrupt affections. The strength of God to mortify what man loves, and God hates, will man seeke? or will God give without it? *All might* to overcome all, that overcomes the soule, what men desire or thirst after ( this is talkt of )? therefore they very deservedly die, under the power of their sin, and in the weakenesse of their soules.

Grace in its measure (though not according to its being ) is dispens'd according to desire in its measure; for 'tis but a prevenient capacity made by God, to hold so much, or so much of himselfe:

selfe : Christians enlarge your desires as Heaven, as the wicked are said to enlarge their desires as Hell. If you would have great things you must have great desires. According to your affections will bee your fruitions ; if you desire flagons of power and love to stay you, you shall be so supported ; if you pant after power, *all power* to beare you up, you shall be so borne up. Almightyesse to action, springs out of almightyesse in affection.

According to affection, and according to *faith* doth the power of God worke in man : Therefore is *Steven* said to be a man full of faith and of the *Holy Ghost* ; and else-where, *full of faith and power*, Acts 6.8. According to our faith, is our incorporation with that strength, & power, which is indeed almighty ; and according to a Christians incorporation with this, is his derived almightyesse. By *faith the walles of Jerico fell* : twas faith that made those worthies, such almighty ones. As the soule rests upon the almighty, so is it almighty. I would yee would study nothing else but *faith* ; all you have is in it. Every age calls  
to

to peculiar service, this age calls for almighty Christians; yee see the way to it, blessed are yee, if yee finde it: This blessednesse I will speake of in a word or two and close up this point.

An Almighty Christian, 'tis a *Mordecai*; one set upon the Kings Horse, cloathed with royall apparell, and a *Humam* holding his bridle. 'Tis a man over all, in God. 'Tis one cloathed with the Sun, having the Moone under his feet. 'Tis a Christian with one foot on the Earth, and another on the Sea; trampling under foote corrupt doctrines, corrupt advantages, all that is unworthy of Christ, and will not goe along with the soule, to his everlasting home.

An Almighty Christian, 'tis one that moves in the highest *Sphere*, in *cæla chrysellina*, in the christall Heavens, as neare the Heaven of Heavens as may be. 'Tis one that waites for Christ from Heaven, more then for Heaven from Christ. 'Tis an Eagle, the King of Birds for sight and strength; hee can looke to the end of what God sayes and does, and stand it out expecting that end: he can looke to a *Canaan* under a frown; behold life in death.

An

1.

2.

An Almighty Christian can venture all upon an invisible God ; bind up all in one visible word : hee can give an *Isaac* to the dead ; expect an *Isaac* from the dead ; believe that truth shall never die, who ever die or live. An Almighty Christian can live and die with an Almighty Saviour: Christ alone is enough ; Christ alone is all. Christ in poverty, is riches ; Christ in death, is life ; hee is in spirit still according to him that he loves, and not according to what befalls him, that he loves. Hee is in affection according to the person of Christ, the employment of Christ, and not according to *accidentalia* that attend him. *My beloved [is] thus and thus*, and therefore beloved. What Christ is in himselfe takes ; what may fall out, nothing. This Christian is Christs liveliest Emblem. *Looke on mee (saith Gideon) and doe likewise*. So doth hee, looke on Christ, and what Christ sayes, hee sayes ; what Christ does, hee does, let all the World say and doe what they will. He can be baptized with the baptisme wherewith Christ was baptized, though a bloody baptisme.

And Almighty soule on Earth, what will

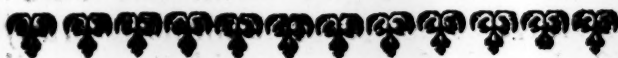
will this soule bee in Heaven. One strengthened with *All might*, is one prepared for all glory. *Who can number the dust of Jacob, or tell the fourth part of Israel?* Who can number the Jewells of this Christians Crowne? Or tell the fourth part of them; *Thine is the Kingdome, [Power and Glory, &c.* Power and Glory goe in a chaine with mutuall respect; as the one is, so the other. Looke how much of Christ here, so much of glory with him hereafter. As CHRIST is in any soule, so hee will bee glorious in that soule: So farre as hee reveales himselfe in any soule, so farre hee abides and will for ever abide, and challenge honour fit for such a vast being, when hee comes home. Hee now lives obscurely, but hee will live in state, according to his revenue, and Seate: Here is *All power*, here must bee all Glory, here are wide spacious roomes, they must have hangings suitable: I am all, in this all, I must have state answerable. CHRIST glorifies himselfe in us, as hee reveales himselfe in us. 'Tis often hinted, when much  
is



is enjoyed, what it will end in *at the*  
*appearing of Christ* ; 'twill best  
 speake it self then. I can  
 speake no more of  
 it now.



**FINIS.**

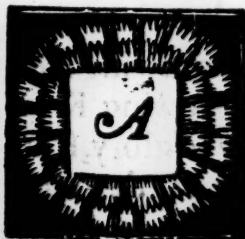




USEFULL  
INSTRVCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. II.

*Strengthened [with all might] according  
to his glorious power, unto all patience and  
long suffering with joyfulness.*



**A** L L Might. Divine power  
workes gradually in a Chri-  
stian. Some have little,  
some much, some *All*  
*might*. There was (it  
may bee ) but little  
strength in these Christians, it may be  
much; but Surely not *All might*. What  
ever

*Doct.*

ever there was, the Apostle saw roome enough within, for more; occasion enough without, in the World, for more; for much more; for all that might be had; and therefore so prayed — *Strengthened with [All might, &c.*

There be heavenly places in Christ; some lower, some higher, some highest of all, and yet all heavenly and holy. *And hath raised us together and hath made us sit together in Heavenly places in Christ Jesus. Ephes. 2.6.*

1:

The expression notes a graduall working of Divine power, according to which wee are raised and wrought to a similitude with Christ in holinesse, lesse or more. The highest extension of power from Christ, makes the highest Heavenly place in him; that is, the greatest similitude to him, in purity and felicitie.

2:

Our Heaven here is a growing Heaven; our Kingdome a growing Kingdome: we goe from glory to glory, from strength to strength; from a little graine to a great Tree, from babes to strong men; from smoking to flaming, and so ascend up in that flame to a fixed glory,

an abiding mansion ; to a glory that shall admit of no ebbing nor flowing, of no intension or remission, of no graduality respecting the same subject.

Divine power workes according to order ; Christ comes in state into the little World ; line upon line , precept upon precept , power upon power untill all be over-power'd , and the little World wholly his. The Sun comes in state into the great World ; it is not up at the Meridian , as soone as it appeares in our Horrizon ; it rises and rises , higher and higher , and so fills the great World with glory by degrees ; So does the *Sunne of righteousness* the little World , to wit , man ; hee is not at a Meridian height in any mans heart presently , but gradually ; by greater and greater Revelations of power and strength , hee rises to the Revelation of all power that the soule is capable of. He dwells , and then walkes — *I will dwell in you and walke in you* saith the Lord. Hee takes up a dwelling and then makes long and stately walkes. He makes knowne power , and then great power , and raises it *revelando* till it rises to exceeding great power — that yee might

*might know what is the exceeding greatnesse of his power to us ward who beleewe. Ephes.*

I. 19.

4.

Divine power workes in grace as it works in nature; tis Christs own comparison. Divine power works in nature gradually; by steps and degrees, to perfect naturall things. *The Earth brings forth fruits of her selfe (saith Christ) first the blade, then the eare, after that the full Corne in the eare, and then immediatly the Sickle is put in, because the Harvest is ripe. Mar. 4. 28.* So does Divine power worke in grace (for this is the scope of the similitude) by degrees, not all at once; and answerably a Christian rises to bud, to blade, to eare and to full Corne. When *all might* is reveal'd, the Corne is full; the state of a Christian is come to his maturity; he will not be long now ere he be gather'd and hous'd in Heaven.

5.

Divine power workes in man, according to what God intends by man. As men are design'd to Gods Service, so God designs his power to their service, to worke in and about them. Divine power is Gods immediate agent; man a mediate: power is in the hand of God,



God, man in the hand of power, and held up by it, lower or higher, as his worke is—*Wherunto I also labour* (saith the Apostle) speaking of his ministeriall worke) *striving according to his working which worketh in me mightily.* Coloss. 1. 29. God had a mighty deale of worke to doe for the Apostle, and his power wrought in him mightily: He wrought without, as God wrought within; hee stir'd as stir'd—*striving* [according to his working, &c. Power is necessitated to worke gradually, office and condition doth so change and vary in this World. With an eye to this the Apostle prayed; hee apprehended these Christians set out for great hardship and service, and so hee sets upon God to raise power and force answerably for their aid.—*Strengthened with all might, &c.*

One or two things note, for the right understanding of this point. Divine power where it workes lowest in any Christian, workes above the ruining power of sinne. *Greater is he that is in you, then he that is in the World*, saith Christ; greater when least, and where least; then that power which opposes him in a

E

Christian

Christian heart. Christ according to ordinary and daily residence, carries the soule above the ruining power of sinne : greater. [is] hee that is in you, &c. They might suppose their condition the lowest of any, as it is common and comely for Christians to doe, and Christ condescends in speaking, and takes it so, and speakes of it under such a consideration and yet sayes he, feare not ; the power that is in you, is greater then the power that is against you. The lowest degree of power that workes in a Christian, will hold the soule that it shall not eternally miscarry, what strength soever be raised to this end, so that the devill shall lose his grand designe, to wit, the destruction of the soule. The lowest degree of Divine strength, is supreme strength to all power resisting ; as the lowest good Angel \* *Excelleth in strength, all bad.*

• כח  
נבר  
- Fortes  
robore. An-  
gels of his,  
which  
are mighty  
(i) trans-  
cending in  
strength.  
Tisan He-  
braisme, &  
notes a su-  
perlative.  
Ps. 103. 20.

2. A second note is this, The state of Christians in generall under the Gospel, is a very capable state of the highest revelations of power. *Verily, verily I say unto you, he that believeth on me, the markes that I doe shall hee doe also and greater workes*

workes then these shall bee doe because, I goe unto my Father, Ioh. 14. 12. Accession is now very free, intercession very potent, blessings are answerably necessary. The expression of Christ forementioned notes, that there is a peculiar intercession suited, to this bright Gospell-age where in wee live; our grace-capacity now is answerably necessary. What intercession workes in Heaven, such power and love workes forth upon Earth. We live under the richest climate, under the richest Heavenly influence: all might and all excellence may with all ease bee obtained now, in comparison of former times.

A double use I would make of this point to try you, and then to stir you to acknowledge mercy as you finde it. That Divine power workes gradually, should make much inward observation, to see how God workes in our hearts, whether little or much; Should be the sicknesse of your soules to finde little of God stirring in them; t'will be the death of your soules, not to finde power of God enough stirring in them, to salvation. Our great worke is to eye how Divine

Use. 1.

power workes without in the World; but our greatest worke is to eye and observe how it workes within, in our hearts; I wonder at some mens temper, which least of all minde this. The soule of man is the noblest thing in the World, tis above the world and doest thou think that hee which made it so above all for himselfe to workin, is least to be heeded what he works here?

All paines spring from one, that we have so little of God: all paines and cares therefore should be turned into one, what have I of God? how might I have more? more of his love, more of his power working in my soule? God gives *all might* to many, and yet remains *all might* for any. Man has his Heaven as hee will. Hee that will have it in the full and all—enjoyment of the Creature, hee has it in this; God *fills mens bellies with this treasure*. Those that will have their heart in nothing but in the full and all enjoyment of God, have it so; hee satisfyes mens thirst let it bee what it will, or how great it will, Hee satisfyes the hungry belly, and the hungry soule.

Affection

*Causa est.*

Affection is a graduall working thing, and a various working thing as the power of God is ; men had neede looke how it rises in thirst after any thing but God, they may have their longing else in wrath, and have enough of every thing in their hands to fill their bellies, but not enough of the power of God in their hearts to save their soules, and this will be sad indeed. The power of God workes gradually (say I) in the hearts of men ; in some, much ; so much that one may say they have all might : in others, little ; so little that one may truly say there is not power of God enough unto salvation. I am not ashamed of the Gospell saith the Apostle, for 'tis the [*Power of God unto salvation.* Is there power of God enough working in you, to rise to so much as this, *to salvation*, to soule-salvation ? eternall salvation ? Power enough to make you the sons of God ? Tis a great unhappinesse to fall short of any power of God communicable ; that any blessing power of God, which workes in any man should not worke in me : but to fall short of so much as will make the soule fall short of its



eternall rest, ah Lord ! what misery shall I call this ?

*Scrutiniū.*

What faith, what love, what joy, what passion doth that power make which workes in you ? by this you may know whether it will prove a power Divine enough and strong enough to save your soules. Yee believe in Christ (wee must believe this) well : yet this is but one thing ; that power which workes this, workes more and further if it worke effectually unto life. Yee believe in Christ ; tis well : doe yee love Christ too ? his word his people, his wayes ? How strong is this love ? as strong as death ? to the death of sinne and selfe ? I meane the deniall of both. Remember this one thing for all, power where it works unto salvation, strong enough to save a sinner, it makes strong passion, lasting passion and all towards Christ and truth. Christ is faire, fairest, the fairest of ten thousand ; that is the fairest of all ; to day, to morrow, so every day to the last day, to the end, as that love which set power at work in the heart, is.

Divine power, when and where it workes unto life, takes the heart first ; there

there it begins. A man loves as soone as he lives, Christ, truth, whatsoever is holy. There is a desire of milke, *yea sincere milke, in new borne babes* ; in babes as soone as berne there is love ; love to truth, love to pure and sincere truth, to the pure and Holy word and wayes of God : there is even in babes *desire ; Divine affection* ; panting after that light which came downe from Heaven : O what is truth ? what is Christ ? would I know him ; would I could enjoy him : *First faith* is most indiscernable ; *first love*, which workes from it, is most discernable, tis so strong and pure, and therefore I most mention this passion in this case, to discover the power that workes in you.

Divine power makes a divine nature where it workes to salvation ; a man is another Creature in desire then what he was ; hee sensibly differs from himselfe in affection. Things momentanie are fallen two, yea, ten in the hundred with him ; they have lost their price. The heart hath sold all for nothing, that was all once unto it. *Gold, Dung* ; learning dung ; all losse and dung ; *stinking earth*,  
E 4
that

that way taking. The heart thirsts for nothing, but him that is all ; all power, all love, all holinesse, all happinesse. Divine power where it workes strong enough to save, makes passion divine, all passions, love, joy, feare, hatred. I doubt much what power workes in some mens hearts, I see their affections so strong and so hearty to the World and the vanities of it : I see passion so impure and so strongly working downward. Christ and truth but as a straw when it lies in the way of the mans lust ; hee leapes over it with ease to satisfy his desire, I like not the state of that mans heart.

Power is leading where tis saving ; it leades by truth ; by the heart. *I am thine save mee.* Saith the Psalmist. *Thine*, that is, thine according to truth ; thine in heart, thine in life : thine in trust ; thine in bloud, in Christs bloud, I leane on none else to save me ; I leane to none else to guid me.

Power is killing, that is saving ; sin-killing that is soule-saving. The body of death, dead : the body of death, no body ; no body with a soule, with life. Selfe-will slaine ; the will that lives, Christ.

Christ. Not I live, Christ lives in mee. (i) not my will, but Christs will carries and swayes the soule. These things have beene said to try you, what power and grace of God is in you, I shall say a little more in the next place to stir you, to acknowledge grace as you finde it, and so leave this point and you for this time.

Divine power workes gradually; why as you finde God working in you so acknowledge him; Let God have his own to a graine. *Thine is the Kingdome and power, &c.* Wee are taught this to acknowledge grace in its latitude, to the God of all grace. The Apostle gives God his owne by weight, to a graine, which workes in *me mightily* say's hee. If God works in you mightily let him heare of it mightily. As yee feelee God, praise God. Make expression from operation and expresse it fully if you can. Thus doth Daniel, *Then Daniel blessed the God of Heaven and said. Blessed bee the Name of God for ever and ever, for wisdom and might are his, I thanke thee and praise thee O God of my Fathers, who hast given mee wisdom and might, Dan. 2.* An excellent spirit

spirit and power wrought in *Daniel* and he acknowledges all to the giver — *wisdom and might are his*. How Gods Power and Glory went in the Sanctuary, is turned into a Psalm of praise; made to eccho to the author. The very degree thereof, is noted, — *so as I have seene them*. That I may see thy Power and thy Glory — *So as I have seene them in the Sanctuary*. What he did enjoy was thankfully acknowledged, what hee would enjoy againe was heartily panted after. How you see and feele power and glory go in the ordinances, how in your hearts, I beseech you acknowledge to Christ; let him have the glory of every powerfull working here. Wee are men as your selves; that our Weapons are mighty, tis *through God*; hee does all, admire him, adore him. Heart-smittings, heart-embracings, kisses secretly, or kickings secretly, they are the kisses of *his lips* and the spurnings of his power, give him the glory of all. How prevailingly Christ hath revealed power in thee! what a lust hee hath discovered, subdued! what an eternall state ruined, hath he repaired! What wounds hee hath healed! What

in-



inward issues hee hath stayed ! What bones, what broken bones, and how many hee hath set and made to rejoyce, let him have the glory of all. As Christ kisses us, we should kisse him.

— Wee should meete our Father with joy Every Revelation of power in the heart, 'tis your Fathers comming towards you, to take you nearer home to himselfe. We call power little, some Revelations thereof in comparison of others, because the Scripture doth so speake of it for our weaknesse sake, but this know, tis no little power that will stir your hearts, tis an arme of the Lord, which is no small limbe—to whom is the arme of the Lord revealed ? 'tis more then a finger, shall God reveale an arme in you, and lose it in you ? Hee made the Sun, Moone, and Stars, praise him saith the Psalmist. But that power which hath made Sun, and Starrs in your hearts, which hath bespangl'd your spirits with various glories, should not this much more make matter of praise ? As power heightens it selfe *operando* so should wee heighten it *verbis elevando*. As any Revelation hath lesse or more of God,  
in

in it, so it should busie and take up the heart to returne it—in thy hand is power and might, and in thy hand is to make great, &c. 1 Chron. 29. 1. As Gods hand did worke for David, so did Davids heart and tongue worke for God: hee turned power into praise and so sent it home againe in state to Heaven. But more of his expressions in that place, are very observable to this purpose and point I am pressing. *But who am I* (saith hee) *and what is my people that wee should be able to offer so willingly?* 1 Chron. 29. 14. That we should be able, and able so willingly, here is the very degree of enabling power praisingly noted. As high as power sets a lesson of love, so high to a croch it should be sung.

Doe but consider some poore soules that sit by you, which have no power of God stirring in them, but lie dead, damnably dead, and then bee you dead if you can, to give thanks for that power which hath quickned and raised you from the dead; God will turne grace into our glory hereafter, we should turne grace into his glory here.

FINIS.



USEFULL  
INSTRUCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. II.

*Strengthened with all might according to  
his glorious power, unto all patience and  
long suffering with joyfulness.*



*I*s as it ought to be, when  
apprehension makes full and  
due impression upon affecti-  
on : When the soule  
workes out for God in  
desire and Prayer, accor-  
ding as it apprehends the neede of him ;  
the necessity of his power, love, or the  
like, for himselfe or others. Suitable to  
what the Apostle apprehended, he pray-  
ed :

ed : suitable to what hee judged these would neede of G O D, of his Power and might , so hee heartily wished to them.

Apprehension is placed sentinell in the soule by God, the actions of it should stirre all. It's a power in man to see at a distance, and to give warning to all other powers, that the heart may more looke out, and worke out according to what is or will be needed.

God is come within sight of man, when apprehensio reacheth him, According to what of God is in sight, so should the soule stir. *I have heard of thee by the hearing of the eare, but now mine eye seeth thee, I abhorre my selfe in dust and ashes and repent, Job. 42. 5, 6.* Whil'st *Iob* had not such an apprehension of Divine power as it was, the lesse sinfull that his soule did not stir in reference to it as he ought, but as soone as hee rightly understood it, all other powers stir'd thoroughly, and *Iob* answerably repented and went about his businesse, to stoop to that power which he saw above him.

Every faculty must have the honour of its place; Divine Ordination must have

have the honour of its end or the man dies for it. *When you see these things say that winter is neare, &c.* Saith the Scripture. That is, make use of what you apprehend, and answerably stir and prepare or you wil perish with the world. So you shall have expressions frequent, when you heare this or that then doe thus and thus. That is, when one faculty does its Office let all the rest doe so too; or else you are lost men. If any sentinell shoot off and be not regarded, the whole army dies for it.

Any soule-power misworking overthrowes all; so any soule-power disobeyed in working by other powers, overthrowes all. If apprehension bee blinde and sleepey the soule is undon; If apprehen sin see and speake in and by conscience, and yet the heart lie still, all will miscarry by surprise. Apprehension is a power placed to prevent surprise; Sad things concerning man, by Divine Ordination, worke at a distance for a time; that man has his eyes in his head that sees this saith *Solomon*: that is, apprehension discharges its office, if this Office, and power bee sleighted by other

ther powers in the heart, all is taken by surprise.

I thinke apprehension now, does its Office in most of you, how is it obeyed in heart, in other maine powers of the soule? Surely now no man but must needs apprehend, that hee may want much of God speedily, as much as the Apostle apprehended these might doe, much might, all might: now what stirring of heart under all that you apprehend? yee are convinced; are yee converted? Doe yee stir now for your selves as the Apostle did for these? Doe yee wrestle hard with God for all that yee apprehend, yee may need? Can yee apprehend the necessity of much and be stirr'd little? Can yee see bloud and death in the Land and lay nothing to heart? Can'st thou see better bloud then thine own shed, and yet make no preparation for the losse of thine. Though many be slaine yet shall not I: ah Lord! that soule is slaine already; 'twill be wofull when that body comes to be slain too.

Dost thou see a Sword in the land separating between soule & body, and dost thou not yet set to separate between sin  
and



and thy soule ? Art thou resolved to die in thy sinne ? wilt thou bleed to death in thy sinne ? this will make every drop of blood that comes from thee as gastly as Hell. What a deadly bleeding is that, when soule and body bleed to death together ? when the soule bleeds as fast with wounds from conscience, as the body with wounds from man. When soule and body bleed mortally together, ah Lord ! let mee not be neere that man : how will hee sigh ? how will hee looke, speak, gaspe and groan ? and yet many such sad sights may be for ought I can discerne, in many mens preparations to this houre.

Sinners, God deales with you now as with *Balaam*, he stands before you with a drawen sword, hee threatens your blood, your death if yee make a step further ; yee cannot but apprehend this now as well as I ; *Balaam* and his Ass too must needs see it now. What now will yee doe ? will yee make no use of such palpable apprehension ? How exceeding sinfull wil that sin become which rids it out now against blood and death, and will live when the man must no longer live.

I beseech you all consider the dealings of God, and consider your eternall state. Christians what doe yee see? what doe yee doe? yee see blood, good blood, a great deale of good blood fall, does good blood stir in you? You see death most deadly comming towards you, upon the point of a mercilesse sword, as mercilesse I dare say you Londoners shall finde it if it prevaile, as ever was drawn, doe yee sit and prepare for it? to be hewed to pieces, drag'd to death, trod to death under Horse-feet? yee cannot but apprehend that things may goe very bad, and that yee may need very much speedily; does apprehension make due impression? Doe yee worke out Heavenward, as the Apostle doth here answerable to what yee apprehend you and yours may want?

Sinne is in great power where the soule will not give up, when he sees God comming against him. Thy love to sin will be an everlasting love, that dies not to sinne now; thou and it will goe to Hell together. Affection to evill becomes *Almighty*, unconquerable, and there is no way but one with the man. Man must

must die or his sinne, that justice is at worke which will kill one or tother. I bleed and mourne to see how some men sinne in the face of Justice, at sword point; sweare, curse, and drinke drunk and yet going about deadly workes. I see plainly now, that a man may see misery and yet not seeke out to be blessed; hee may see himselfe and others very open to and very neere upon deadly danger, and yet neither seeke out for himselfe nor others; why else doe we see so many continue still yet as they were? *Pauls* spirit surely is few mens happinesse to stir effectually towards God as they apprehend just cause.

Apprehension workes divinely upon affection, as it keepes it selfe pure from unbeliefe, and no otherwise. Unbeliefe is full of shift and evasion, the life of apprehension dies in this. Apprehension made from the Word of God, or works of God, workes no longer nor no stronger, then as faith workes with it. Why doe such mighty apprehensions as wee raise sometimes by the word, die and come to nothing, but because faith dies? men believe but whilst they see us and

heare us speake. Keepe faith alive, you will else see Hell often and feele it too and yet doe nothing to shun it. Yee will see misery and yet not prepare for it, yea, yee will see judgement at the doore and yet scoffe at it; so did they of the old World; and another old World is this.

2. Apprehension workes divinely upon the heart as the will is subdued. A stubborn man fights against all apprehension he does not like; he shootes at God a great way off, and kills him before he can come neere the heart, to doe any good there. *I will not heare him say's Ahab, hee never prophesie good to mee.* A stubborn heart does prejudice, kill things before they can come neere him. Apprehensions worke as wee manage them; the strongest are quickly kill'd if wee fight against them, the truest quickly made delusive if an unsound heart be in us.

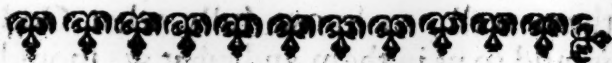
3. Apprehensions are best and worke best, as they come from God and are carried to God. Some apprehensions arise from Satan and his temptations, these often worke strongly, but run the soule still against some truth, and off some duty.

duty. That truth which is jassel'd against must discover such apprehension to bee temptation and set the soule in againe. A man must fight against apprehension as it fights against Gods Will, and takes us off from our duty. A man must not make apprehension from fiction as some tempted soules are taken up this way, but from reall words or works of God, these are onely of sanctifying power upon the spirit. And yet these which rise well, must be kept up well, or else these will be powerlesse too. A man much in apprehension must bee much in Prayer, things will die else in the braine as they ly, and derive no influence downe upon the heart. God must heare much of what we see, or else our vision will not be glorious; taking, filling, and leading the heart. Divine apprehensions are Gods joggings of man, and man must jogge God againe often to understand them well, and to use them well, to know fully what God would to us in them, and what we should be to him by them. Apprehensions come in confused, and are shap'd and made plaine by Prayer; as they come from

God they are oftentimes above us ; as carried back againe to God by Prayer, they are made plaine and easie to us, and very effectuall upon us. I judge these things very sweete to some of you, but I doubt they are very uselesse to many, they doe so little lay their Eye or Eare to Gods Word or Worke, so little busie apprehension about any thing that is Divine. Apprehension workes much ( I believe ) this yeare, but ( I doubt ) not very Divinely if it did surely we should see better hearts and lives then we doe.



**FINIS.**







USEFULL  
INSTRVCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. II.

— *Glorious power, &c, or, power of his  
Glory.*



T may be I may prosecute  
this expressiō both ways,  
as you have it rendered  
and as 'tis in the Origin-  
nall. As you read it 'tis  
rather interpretation  
then translation. Word for word as, 'tis  
in the Originall, is *according to the  
strength or, force of his glory*; which is a  
propriety of speaking in the primitive  
language, where they would expresse

a glorious thing, to expresse that by a substantive which wee doe by an adjective—the power of his glory, for glorious power. Like to this is that expression, 2 Thess. 1.9. *Who shall be punished with everlasting destruction from the presence of the Lord and from the [glory of his power, that is, from his glorious power as we speak.* In my Text power is put first, according to the [power of his glory : but in that Text fore-cited, glory is put first—from the glory of his power : both note one thing to wit, a glorious power.

Power is called glorious when it doth glorious things within or without : therefore are these expressions here made *Relata strengthened with all might*, — according to his glorious power. When a Christian is made almighty, then is power made all glorious, *glorious power*; knowen so, and called so. Thus doth Moses and other servants of the Lord call power glorious, when it was extended to doe glorious things. *The right Hand of the Lord is become glorious in power* (saith he in his Song when God had drowned the *Aegyptians*, Ex. 15.6. Thy right hand hath dashed in pieces the Enemy.

Having

Having spoken this to explaine, I would speake this to stand on, *That wee are to admire and call Divine power as it workes :* When it does great things, almighty things, glorious workes in the World, in our hearts, then are we to call it answerably as the Holy Ghost doth here, *glorious power.* Strengthened with all might according to his glorious power.

All out-goings of God should bee call'd and nam'd as wee finde God in them. Christ the great chancell of all in which God goes forth into the World (power, wisdom, mercy of God and the like) is named according to what of God was in him and to be declared by him. — *And his name shall be called wonderfull, the mighty God, the everlasting Father, the Prince of Peace.* As Divine power, mercy, or the like, workes in any person or by any person so should it be called, *mighty, wonderfull, glorious, everlasting, &c.* Thus doth the Psalmist, *his worke is honorable and glorious.* The works of the Lord are great (say's he in the vers. foregoing) and then in this verse he calles it *honourable and glorious,* Psal. III. 2.3. As power workes so 'tis to be called :

led : as wisdom workes so is it to be called—*his understanding is infinite* saith the *Psalmist* speaking of the wisdom of God. *Ps. 147. 5.*

As Christ goes in this World so we are to talke of his going ; as he rides in this World so wee are also to talke of that. If Christ ride in triumph we are triumphantly to speake of him ; wee are to call him *Hosanna in the highest*, when hee shewes himselfe highest. \* If he take and shew the state and power of a King, a glorious King, we are to give him royal and glorious titles ; we are to name him still in word, as he names himselfe indeed : we are to Christen Christ as we finde him ; to name power as we finde it, love as we finde it, &c. We are to *extoll him that rideth upon the Clouds* : that is, we are to lift up him, that lifteth up himselfe ; wee are to set him in the Clouds which hath set himselfe there ; we are to set up God in words, as he sets up himselfe in deeds ; to set up him above all, which sets himselfe above all ; to call him almighty which does almighty ; to call power glorious, which doth gloriously.—*according to his glorious power, &c.*

\* When he rides upon Asses and rules asses; when he shewes an over-ruling power over the unruliest things we are answerably to call him and his power which so Worke.

I. Love

1 Love leades to this; Justice 2. bindes to this, to give to God that which is due to his Name; to give to power, that which is due to power; to put titles suitable to state. Give unto the Lord the glory due to his name saith the Psalmist, that is, to admire and call power as it is, and as it does, in Christians and for Christians: to call power glorious is but due, when it does glorious things; the Apostle so apprehended, that when he spake of power as working at such an height, at an almighty height for the carrying the soule thorough the worst that might come, that he was bound to call it *glorious power*. Vaine man would be wise though he be as the wild Asse, Colt, said he to Job, that is, he would be accounted wise, and called wise though a foole, though of no more wisdom then an Asse, then an Asse Colt, the filliest of Asses: vaine man would be accounted that which hee is not, and have more then his due to him, but 'tis not so with GOD; he would have no man call him what he is not, or any thing he does, what it is not; but as he is, and as hee does. Tell Pharaoh I am that I am; as he sees me doe and worke,

so let him call me and no otherwise ; as men see me and feele me, my power, my glory and the like, so let them call it and me.-- *Strengthened with al-might according to his [glorious power, &c.*

*Use.*

Love leades to this, justice binds to this, and yet I feare I shall not finde so much favour for Christ from every one, as to obey this doctrine. A glorious power wrought in and by Christ and yet the Scribes and Pharises would not acknowledge it, but blasphemed all. They would not call Christ, Christ ; GOD, GOD ; though convinced he was so, but called GOD a divell ; and the power which wrought in him, by him, and for him, a Diabolical power, and thus continued blaspheming glorious power, the most glorious power that ever wrought. So did *Jannes* and *Jambres*, the power which wrought by *Moses*.

This generation is alive againe ; alive and lusty in this Land at this day. Divine power workes gloriously in the hearts and hands of Christians, yet will not manie wretches acknowledge it, but deride it, blaspheme it, make head against it, as a power of the devill : Never did



did divine power worke more gloriously in the hearts and hands of English Christians then at this day and yet never lesse acknowledged, nor more opposed; what speaking, what plotting now by cursed spirits, against glorious power, wisdom, and love that stirs in the people of GOD? Men care not what they say of our GOD, nor what they doe against those in and by whom hee workes. Men will not see Christ in Christians, nor Christ for Christians, but Christ will make them see and feele both.

When the heart is naught tis full of shifts, such men will attribute all that is done, to any thing rather then to that they should, then to divine power, and call that *glorious*. The *Syrians* attribute that to Hills which they should have attributed to GOD, for which Divine power wrought bloudily againe, more bloudily then before that they might acknowledge God, and call his power as it was, *glorious*. Thus saith the Lord because the *Syrians* have said, *The Lord is God of the Hilles, but not of the Vallies, therefore will I deliver all this great multitude into thine hand, and yee shall know that*

that I am the Lord. 1 Kings 20. 28. wretched men will call Hilles strong, houses strong any thing strong and mighty but God. The working of Divine power in the hearts and hands of Christians so lately and so gloriously at *Kenton* I much doubt whether the wicked will acknowledge to be the power of GOD against them, and call it as it wrought, *a glorious power*. Divine power therefore shall worke againe and againe, more bloudily then at *Kenton* til they be made to call it a glorious power which workes in the hearts and hands of GODs people. Their blindness and madness is our affliction and their damnation, let's put one against t'other to easen our burdens as we may.

O when will English Papists and Atheists, call the power of GOD which works in the hearts and hands of English Christians, *a glorious power*? [*his*] *glorious power*? When will they confesse, that they are *strengthened with all might according to* [*is*] *glorious power*? men of almighty hearts and hands, by the power of an almighty GOD? When will *Balaam* alight and turne his horse, and confesse

a glittering glorious Power of G O D against him ? When will he ingeniously say, I cannot curse but bleſſe altogether English Christians, ſuch a glorious power of G O D workes in their hearts and hands ? Naughty hearts have their ſhifts, and they have their ſinnes : pride cannot call that power glorious, which is againſt it. A proud perſon cannot acknowledge that povver glorious, which ſhames him. A proud heart is a deadly plague, ſuch a man will rather die, then lay downe his Weapons to G O D ; than acknowledge himſelfe too vveake for glorious povver. O what a nothing is man ! What a worſe then nothing is a wicked man ! And yet w hat a ſomething ! w hat a all ! What a ſome thing above all, doth he think himſelfe !

No Land ſurely, hath more guilty wretches of diſobedience, to this doctrin I have in hand, then *England*. What land hath ſuch deſperate unacknowledgers of divine power, of ſuch glorious divine power as we have ? Had the glorious and mighty power which workes in the hearts and hands of Chriſtians in *England*, wrought ſo in the ſight of  
Turkes

*Turkes and Americans*, how would they have adored it, and glorified it! what hardened Wretches are sinners against the glorious power, vvhich vvorkes in the light of the Gospell above all others! Let all men know this and feare, that as power is abused so 'twill right it selfe within and without. Glorious power abused, will right it selfe gloriously. That glorious power vvhich vvorkes in the hearts and hands of Christians in *England* abused, blasphemed, as many doe, vvill harden and cut off vvith a vvitnessse; 'vvill turne men into Divells, and Divells into Hell apace. Divine power stumbled against vvill throw men, but Christ and his power scoffe at and blasphemed, vvill fall upon men and grind them to dust; and yet this is the practice of our Enemies. Let us be patient they fight against themselves vvith their tongues, more then vve can doe vvith our hands, by blaspheming that vvhich they shall bee forced to stoop unto.

That vvhich the vvicked vvill not doe lies the more upon us, a necessary vvork vvill else fall quite to the ground. You have

have seene how divine power hath wrought, in the hearts and hands of our brethren abroad, in Gods Cause, call it as 'tis; *a glorious power.* The almighty hath strengthened them within and without, according to his glorious power; call it so. He raised and strengthened the spirit of *Scotland* to resist to bloud, against bloody wretches that would have destroyed both them & us: *his power is a glorious power.* He hath raised and strengthened the spirit of *England* to resist to bloud, against their bloody enemeis and ours too; against all the base bloody body of many Kingdomes combin'd: *his power is a glorious power.* He hath strengthened the hearts and hands of Christians at *Hull*, at *Portsmouth*, at *Coventry*, at *Warwick*, in the City, in the Field, and made them victorious; *His power is a glorious power.* Bloud, much good bloud is fallen, and yet much risen up againe: men have hearts, to set their feete in the place of the dead, to die againe, that Christ may never die: *His power is a glorious power.* He hath made the spirits of Nobles, Noble; the spirits of Gentlemen, noble; the spirits of

Trades-men, yea, the spirit of Plow-men, noble ; City and Country, noble : all *England* (for so I account the Parliament) resolved to live and die with truth : *his power which worketh in them and us, is a glorious power.*

This is spoken in the generall. I would have every one of you in particular, to take notice what power works in and by you and call it as it works. Are yee self-condemned ? call that a convincing power. Are your hearts prickt and wounded ? call that a terrible power. Are your hearts inflam'd with love to Christ ? call that a *glorious power*. Divine power condemning, executing, to wit, torturing, must be look't to betimes. 'Tis time to shake off sin, when hell is come home ; come into a mans soule, ere the soule be gon out of the body. A power working meerly convictive, is a sad and black, not a glorious power. Such a man should know that life and death are neere him : he may live or he may die, as he stoopes to that power which hath seisd upon his soule. Where power works meerly convictive, that man is endited for his life ; if he can believe he will doe well ; if not his



his wounds will bleed to death. No power workes so black and sad in the soule, but faith alters it and makes it a glorious power. The goings of God in the soule are suited to faith still. Believe O selfe condemned soule and thou shalt see the glory of God; a glorious power working in thee. Out of faith, springs love; out of love, Heaven; Heaven felt, and then, and not till then, a Christian calles the power that workes in him a glorious power: all is glorious, in Heaven. The soule quickly calles power as it feeles it worke, and very hardly otherwise. Wee call the Sun glorious, when we see it and feele it, smiling, warming, & comforting of us. Other celestiaall powers which blow, blast, nip and pinch, we call not glorious powers. Power is glorious, and confessed glorious, as it does it's most glorious works in the heart. Christians yee are too far from Heaven, to call the Sun glorious: too few glorious works in you, to call power glorious. Were ye strengthened with all might, ye could not but (as the Apostle here doth) call power glorious.

FINIS.



USEFULL  
INSTRUCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. II.

—According to his glorious power, or  
according to the force of his glory.

*Doct.*



*Divine things are so mentio-  
ned, as to make best impres-  
sion upon the soule of man.*  
The Holy Ghost speaks  
as one in Heaven; to  
make his auditors so: he  
speakes gloriously, to take, to raise, to  
ravish dead & dull man; to worke and  
force way for Christ into every heart.  
—according to the power or force of his  
glory.

*Tis*

It is an expression of energy and divine force, moulded and shaped with such glittering letters and words, with such varnish and beauty from Heaven as to take and carry every heart thither. Words of glory, and workes of glory, all things of glory, are of great power and force with fallen man; in a glorious stile therefore doth the Holy Ghost here speake. — *according to the power of his glory.*

The Holy Ghost doth speake as like himselfe, and to man as like himselfe. Hee speakes as one in Heaven, as one wrapt up in God and in glory, to whom the language of the holy Land is naturall: and he speakes to man as on earth, in earth, wrapt up soule and body in earth; cold, dull, heavy, and hard to be lifted up to Heaven, unlesse Heaven and glory be brought to his doore, to his eye and eare, if anything be of power and force upon a dead creature this will — *according to the force or power of his glory.*

God speakes to man, as man yet moves according to the ruines and remainders of his first state. Mans first state

was glory, and he is a creature leaning and struggling that way still, to get and make a state of glory; he gropes after it in every thing, and as any thing carries glory and lustre to any sense, eye or eare, so hee lookes after it and hearkens to it. Things of naturall glory, of glory to the sense, they are very swaying with a broken glorious creature. This the Divell knowes right well, and therefore hee bespangles his expression with Heaven, and glory, and the state of a God, when he has to doe with man. So he did to the first *Adam*, so he did to the second *Adam*, hee shewed him all the Kingdomes of the World and the glory of them saith the Text; he knowes words and works inlaied with glory, are very working and winning upon humane nature, who ever weare it. Therefore doth he at this day gild all his deadly pits, and makes them golden and glorious things to looke upon; and daily workes in his best apparrell *as an Angel of light*; he puts faire white sleeves upon his arms when he is going to butcher the soule; he makes every toole and instrument of death looke as glittering and as glorious

rious as may be ; hee hath had long experience that golden glorious things are of great force ; upon a broken glorious Creature. As Satan doth speake and worke towards man , as man moves according to the remainders of his first state ; so doth God. Hee knowes that fallen man is much leaning and groping after glory , and therefore shall yee finde the Holy Ghost so leaning to this way of speaking in the word , and working in the World , namely , to cloath expreſſion with words of glory , and actions , with workes of varnish and glory. As when Christ was to come in the flesh , and sent his Herauld's to the Shepherds , *The glory of the Lord shined round about them* saith the Text. Man is taken with a surrounding glory ; once he had such a glory ; in Christ he was to have it againe : therefore came the message so visibly , and so strongly instructing this way. Glory to any sense workes mightily , and be but glory to the eare , glorious words ; but glory round , to eare to eye , to many senses at once , this makes Heaven , and carries all before it ; swallows up the soule. So when

Christ shall appeare againe, you have the Holy Ghost telling man, that he shall *appeare in glory*. The Holy Ghost knowes that man is a creature much taken with glory, therefore doth he cloath his actions and words with glory.—according to his *glorious power*.

God speakes to man as to a creature of state. Persons of state and majesty mind glory as their neereſt kinf-man, and take in things onely as they come in glory, and cannot ſtoop to owne and embrace any elſe ; as Kings and perſons of ſtate can embrace nothing but what comes in ſtate, and preſented with glory, ſuitable to their majesty. Man is a creature of ſtate ; of a big ſpirit ; of a very big ſpirit in a very bad ſenſe : words muſt be big when the ſpirit is big, or elſe they will not beare down all before them. One ſpirit ſpeakes high and loftily to another : man will not open the everlaſting-doores unleſſe the King ſpeake, and ſpeake as a King, in ſtate, in glory, and therefore doth he ſo ſpeake —according to [*his glorious power*]

The Holy Ghost ſpeakes ſo to man, as to make man know his diſtance ; he ſpeaks



so, as to make him know him that  
speakes to be God, and him that is spo-  
ken to, but man: God speakes so as to  
make man admire, tremble, stoop.  
Man is a creature conceited, and yet  
of no reach: his conceptions and ex-  
pressions lessen the dimensions of God,  
his wisdom, his power and the like, and  
in this way man growes upon God by  
sinfull boldnesse; and therefore God is  
faine to put titles and epithites upon  
his things himselfe; to name things ac-  
cording to their nature himselfe, which  
fallen man could have done once, but  
now cannot; to call love, — *Love passing  
knowledge*: and wisdom, *infinite*: his  
*wisdom is infinite* saith the Psalmist: and  
power, *glorious*\*: he is faine to cloath  
every attribute himselfe with royall ap-  
parell, with titles suitable, that so man  
may know and keepe his distance;  
heare and feare: heare and admire:  
heare and stoop to him that is so glori-  
ous and so far above him in every Limb;  
that hath such a glorious Arme — *glori-  
ous power*.

Finally God shapeth expression so to  
man, as to hint him of, and move him  
to,

\* To call  
an Angel,  
an Angell:  
and gold,  
gold.

to, his highest state, He fetches expression from Heaven and from glory, to minde man what should take him up, and whither hee should drive in all hee sayes and does: he goes before man in glory, to draw man after him, he speakes gloriously to man, that man may eccho to him, and call divine power as hee does, and be taken with divine power as he is; that man may looke about, and turne away his eye from things that are vaine-glorious, to that which is indeed glorious, and will indeed make man so, being strengthened with it. Strengthened with all might according to his — *glorious power*.

Use.

God speakes as one in Heaven, how doe you heare? He makes his sword two-edged, one terrible t'other glorious, how does it cut? He uses his rod and his scepter, sharpe words and glorious words, what doe they worke? His scepter hee inlayes, and gilds and makes a *glorious Scepter* and so holds it forth to your senses, to your eyes to your eares, what impression doth it make upon your hearts? Can yee heare God speake gloriously and yet not be stird'd? Can yee

ye hear God speake from Mount *Sin* and yet not shake? Can ye hear him speake from Mount *Zion*, as one in Heaven, and yet not admire him, adore him, and be taken with him?

To unstir'd soules I must first speake from this point, certainly you are dead. This is the first principle that springs from this point. Unstir'd soules are dead soules; he that speakes, speakes so gloriously so movingly, that all men unlesse they be dead must needs be stirr'd. Were your soules alive the words of Christ are so sweete, so full of glory and divine force, that they must needs stir and take you: were you but asleepe the words of Christ are so glorious and so shining in your eyes that they would awake you. Tis a remarkeable place to this purpose *Cant. 7. 9.* — *and the roose of thy mouth like the best Wine that goes down sweetely; causing those that are asleepe to speake.* Christs glorious words are very taking, they goe down sweetely; if there be any principle of life in the soule twill stir it: If the heart be asleepe in the lap of any lower sweete, in the lap of any low delights, if onely asleepe, and not

not dead in the nest, this higher sweete and glory, will awaken it, and make it speake to the praise of him that so exceeds all, in sweetnesse and love. *Solomon* was asleepe for a while in the lap of low delights ; but when once Christ began to speake in a glorious stile to his sleepy soule, hee awoke presently, and made songes of that glory, that transcendent glory which he saw. Surely therefore I conclude that they are dead men whom words of glory, words full of Heaven cannot stir.

How glorious the expression of Christ is here, yee heare : how gloriously Christ hath spoken upon it, out of the mouth of a babe, out of the mouth of a *Worme* and no man, yee have likewise heard : of what force and power all hath been, upon your hearts yee know : how much more in love with Heaven and with the Word of Christ, and how much lesse in love with the World and with your lusts then you were, you know ; yee that yet are as yee were, not a jot better, surely yee are dead : yee that are yet dead, ah Lord ! when when will yee bee alive ? Let every heart attend,

I will ring the Funerall of the dead.

Hearts dead and unstir'd when Christ  
speakes lively and gloriously, have cer-  
tainly stopt their eares against the char-  
mer; this soule is a prisoner to perverse  
will, there is no damnable prison but  
this; hee is resolved that nothing shall  
sway that is holy; that his heart shall  
rule truth, and not truth his heart, which  
will damne a man if he had a thousand  
soules. This man hath the plague in  
his heart, and hath shut up himselfe that  
none may come at him, no not the King  
of glory, not words of glory: write  
*Lord have mercy, upon this mans doore,*  
upon his forehead, for he will die in his  
sinne, all the World cannot save him.  
Whom truth cannot stir, nothing can;  
whom glorious words of truth cannot  
stir, nothing shall; the man is stretcht  
out for dead, I am now ringing his knell,  
does any dead soule heare me?

I.

A Scepter of gold, a glorious power  
held out gloriously, the God of glory  
speaking in glory, and yet the heart of  
man not taken nor stir'd, ah Lord! this  
heart is taken already; this heart is cer-  
tainly catcht with some fading glory.

2.

Were

Were there any soule at home when the King of glory, and the King in glory knocks, certainly it would open. What answer can be made? who can open when no body is at home? *Dimahis* gon abroad and ravish't by the *Shechemites*; the heart is gadded abroad, taken and lost in a lie, in a fading vexing glory, that will be the death of it. An unsted soule is a dead soule; a dead soule is a lost soule; a lost soule in sinne will be found in judgement, seldome any where else.

I have not yet done ringing the Funerall of the dead, one peale more and I have done. Yee dead soules, Christ is making your grave doe yee not see it? he is coming to take the length of your corps with a sword, he will bleed you first and then burie you afterward. Yee have bled your soules dead, and Christ will bleed your bodies dead, and then will yee be twice dead and pluckt up by the rootes. When yee are gasping for life, will yee be taken and stird with that mortall power which woundes you? when yee are descended to your long home, will yee be taken and affected with



with that power that sends you to Hell? Surely glorious power gloriously expressed will take your soules, or destroy them, In what stile God speakes, according to it will he make operation in every man, upward or downward. G O D S Words shall have their force, and make issue according to their majesty and glory in the hearts of you all: words of majesty and glory; resplendent words, which are so shaped above, as to make strong reflections of the Sunne, upon soules here below, will make very saving or very killing influence.

God speakes gloriously to take, affect, and save the most obdurate heart, let him have his designe; this is the last thing that I would presse upon you, and this concernes us all. God makes his words glorious, his workes glorious, that the heart may be melted and moulded to a glorious forme by them, doe not frustrate divine art. Words which goe forth with much of God from Heaven, let them leave much of God in your hearts. When vision is glorious the soule should be in a transe: when the speaker is in Heaven, the hearer should be there too.

The

The Lord spake in glory, in shining light, to *Saul*; he cast the beauty which he uses above, upon his words; and these wrought indeed, and made *Saul* cry out *Lord what wilt thou have me to doe?* Me-thinks this expression in the Text, is as if there were such another Heaven opening, and such another shining word to some *Saul* here, to some bloudy malicious sinner. Sinner, sinner, why doest thou shut thine eyes and thine eares, against glorious words of Christ? Some glorious *Meteors* they render the Heavens to us, as if they did gloriously open; Heaven me-thinks opens in this expression, *glorious power*; how can any heart keepe out of Heaven, when Heaven opens to it? How can any heart but be taken with that which is full of nothing but taking lustre? what man can passe over such an expression, without laying his hand on his heart, with such a *quere*, what is that power which the Holy Ghost admires? Surely there is glory indeed, in that which he calles glorious; O that my soule could see this glory. Where Christ sets a hand in the margent, pointing to the observation of

of any thing of his, that surely is, very remarkable, there the soule should stand still, sit down and dwell:

The very accents and aspirations of truth must have their place in the heart of man ; the heart is to hold all : not a tittle of truth must fall to the ground, our hearts must catch it and keepe it from falling and dying. Power, and Love, and Wisdome, they are accented and aspirated; *glorious power, infinite wisdom, love, passing knowledge, &c.*

These titles and aspirations, this dust of gold must not be throwen away, but adde to the impression of truth ; for 'tis God setting all his strength, to thrust things into the heart ; 'tis God using his best soule-saving art, to get into *Sanctum sanctorum*. As the heart behaves it selte, so Divine truth lives or dies in it ; as Divine words, die or live in the heart, so God dies or lives in the World. Much of God dies, when glorious expressions make not glorious impressions : much God-dying makes much man-dying : that God is so much dead in *England*, makes so many men dead. Man is lesse then a tittle of truth ; yea, the World is

*Spretis  
punctis ex-  
pirat Ang-  
lia.*

lesse then a tittle of truth : tittles of truth kill'd by the Christian World , kille the Christian World so generally at this day. As truth hath apparel'd it selfe so let it goe in the World , and live in our hearts ; let us not take the least spangle from Her attyre ; Truth, and Wisdome, and Love, will otherwise lose their dimensions ; and God will lose the glory of his heights and depths of divine dispensations.

The goodnesse of the heart is, as the words of God make totall impression upon it. Tis the best heart in which God can best read all that hee hath said to a tittle ; and finde glorious impressions, suitable to the glorious words, in which he deliver'd himselfe. How you judge of your hearts I know not , God judges of them, as your breath turnes into his ; as your spirits admire, adore, rise and ascend into Heaven with his. That heart which can reade and heare glorious words of Christ and not be answerably affected, will never be a glorious Christian. Christ makes the place of his feet glorious ; as he treads in the heart , so hee makes it glorious ; as his Word makes

makes impressiō, so is sanctification and no other wise : they that heare and let goe divine words of the the movingst forme and force, will certainly die loose Soules.

Men goe to reading and hearing the word with a carelesse spirit, 'tis most mens sinne ; all that such get is judgement : *they eate and drinke judgement* saith the Apostle respecting another Ordinance : So these heare and reade judgement to their soules, that is, heart hardning and not heart raising. The handling of such a glorious expression as this ( though by a weake servant of Christ ) must needs have set your hearts something more Heaven-ward, had yee heard with such preparation as becomes you. A man finds God in his Word, as hee seekes him in Prayer and no otherwise. Wax receives impressiō as 'tis prepar'd? *Esther* must fast and pray, and come with her life in her hand to the King, to have a glorious Scepter stretched out unto her. So must we come into the presence of the King of Kings, with much seeking of God and selte-judging : with our lives temporall and eternall in our hands,

2-214  
145: 5

to finde glorious words worke gloriously ; to have a glorious Scepter stretched out from Heaven to us ; a glorious power working in us , in the hearing of glorious things. Hee that minds little about what he is going, finds little but the fruit of his sinne ; he goes away from divine ordinances worse then hee came to them ; he goes away with a sop ; with a heart more poysoned in malice ; more hard, dead and cold ; condemned and executed, to wit, tortur'd.

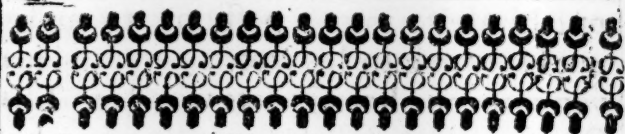
I conclude this point with a note of admiration. That God will put glosse upon necessary commodities, such as we cannot be without and doe well, to make them off, is wonderfull. Yee doe not use to put varnish upon Bread ; that's such a generall necessary dish, that its double and maine use to the state of man, sets it off well enough, without any by-things about the dish ; Such is the Word of God ; tis as bread to our soules ; of supreme use ; this, one would think, should be enough to set it off with us ; and yet because this is not ; God paints bread ; guilds Loves and sets them upon the Table to us. \* That G o d will put

\* Puts  
glosse up-  
on the  
words of  
eternall  
life.



put himsele into a passion, to put us, put Heaven into his words, to put Heaven into our hearts; lets wonder. That Christ will let fall his mantle when hee ascends, that we may ascend too; make his raised spirit, breake forth into glorious raised words, to raise our spirits too! let his love and humility be ever before you.

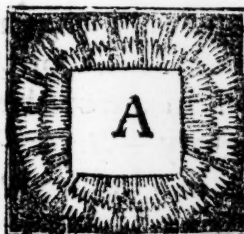
'Tis our great worke, Christians, 'tis our great worke, to admire God in his words and workes, in his speaking and doing, how hee does shape all to a gaining and saving end of lost man.—*Glorious power*; how big-bellied with Heaven are these words? what a transcendent shape have they, to save! In what a little can God wrap up much! in what a little, all! in a word, Heaven! in a word, the Heaven of Heavens! in a word he wraps up glory, infinite glory.—*According to his glorious power*. How smilingly doth Heaven look upon us in this expression! God breakes out glory in your very faces here; can yee see so much of the World to come, and in this World, and not admire?



USEFULL  
INSTRVCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. II.

—According to his Glorious power,  
&c.



LL Starres are glorious,  
but some are very neere  
the Sun, and double in  
magnitude and glory,  
and as a sun in compa-  
rison of other stars. All  
dispensations of grace are glorions, but  
some excede in glory; so full of Christ  
and glory, that they give a great resem-  
blance in the heart, of his triumphant  
state in glory, and set the soule as in the  
borders

borders of Heaven, when the body is in the belly of Hell: this is here called *glorious power*, as appears by the expressions following—*unto all patience and long-suffering with joyfulness*. He speaks of such an assisting power, as is superior to all opposing power, and makes up of it selfe to the soule, whatsoever the Creature could, and much more.

—According to his glorious power.

**W**E are come now to the sight of the holy-Land: there be glimpses of Heaven upon Earth; power workes glitteringly and gloriously here. *Christ hath a glorious Dominion in dying man, Strengthened with all might according to his loving glorious power, &c.*

*Doct.*

Things which give being, give beauty and being, glory and being; *Esse, & tale esse: esse, et radiatum esse, Splendidum esse*. Nature hath a power to put forth, and a power to shape unto beauty and glory: the earth gives vertue and glory; life and beauty which makes the earth such a glorious foote-stoole under us; So doe the Heavens give influence and glory:

the Sun derives not onely influence, but its very glory to the Sars, which makes the Heavens such a fruitfull and such a glorious Canope over us. So doth the Sun of righteousness give glory and vertue. — *We are called to glory and vertue.*

*According as his Divine power hath given us all things that pertaine unto life and godlinesse, through the knowledge of him that hath called us to—glory and vertue. 2 Pet.*

1.3. Divine power makes vertue, glory and vertue; that is grate unto a glorious and very Heavenly height; grace unto tranquillity and tryumph, let disadvantages in the World be what they will. Hee spake this to sufferers; they might thinke their calling to be to nothing but misery, or at least to nothing but naked godlinesse and Gospell-profession which exposes to much hardship; no, saith he, yee are called to more then naked vertue, then meere conscience according to such Gospell-principles, yee are called to *glory and vertue*, to the participation of such vertue, as will worke gloriously, and never leave working so, let what opposition soever be made, till it rise above all opposition unto all glory.

Divine

Divine power workes in order to truth. The promise to us Gentiles is ( which stand not in the first and prime relation, not in the highest sphere of love) rest, yea *glorious rest* ; dispensations so rich as to rise unto glory, joy and triumph as their rest above is. *And in that day there shall be a roote of Jesse stand for an ensigne of the people, to it shall the Gentiles seeke, and his rest shall be glorious : glory,* saith the Originall (i) a rest so glorious, as shall be very neere that glory which is above. He shall quiet guilty conscience, and crown it ; sprinkle it, and adorne it ; hee shall give a spirit of Peace, and a spirit of triumph ; a *glorious rest*, a rest next to that above, where there is no restlessnesse, nor any thing wanting that may make the soule fully happy. The promise is, a Lord, and a *glorious Lord* ; streames, yea, *Rivers, broad Rivers.* But there the *glorious Lord* will be unto us, a place of *broad Rivers and streames, &c.* The expressions note Divine Power working gloriously, in the Kingdome of grace ; raising grace here under the Gospell to a glorious height ; a power setting the soule in Heaven, the body being

Isa. 33. 21.

being in Earth, the soule in glory, though the body in shame. These are the words of promise : now the worke of power is to make words of promise words of truth ; to accomplish truth ; to give full being to all that God hath said, that not a tittle fall to the ground. Power workes gloriously necessarily, as engaged by promise.

2.

Divine power workes in order to dignity and majesty, as well as in order to truth. Christ hath a Kingdome and a throne here, as well as above, and Kingdomes and thrones must not onely have power *simpliciter*, but power *ornate*, not onely a power which is absolutely necessary to uphold the being of such a thing, but power also to adorne, dignify, and felicitate such a being upheld. Kings and Kingdomes have a power unto glory, as well as a power unto life and lively-hood. *I will fasten him as a naile in a sure place, and hee shall be for a glorious throne unto his Fathers house. Isa. 22. 23.* Power workes in order to state, as well as in order to truth — *hee shall be for a glorious throne.* We are Kings and therefore must necessarily have



have power *ornate*, power gloriously working in us; grace, and grace unto glory; being, and triumphing: There is being in Christ and triumphing in Christ; triumphing, is glorious power, and this necessarily belongs to a crown a Kingdom.

Power workes in Order to expresse words, and to types and shadowes; it doth in the new house, as it did in the Old, and more. They had presence; filling presence, glorious filling presence. The glory of the Lord filled that house, so doth this; power workes thus still; presence, filling presence and glorious filling presence; There is grace, riches of grace, and exceeding riches; an inheritance, riches of inheritance, and riches of glory, and all in the Saints.— *That you may know what is the hope of his calling, and what the riches of the glory, of his inheritance in the Saints. Eph. 1.* They had aide and glorious aide under the old Covenant, power and glorious power, so have wee; and much more: our Ministration doth *exceed in glory* saith the Apostle, by how much nearer all glory then they. Power workes and will worke

worke still more and more glorious within and without as the Christian world drawes nearer and nearer full glory, as all things worke stronge & nearest their spring and rise. Power workes gloriously now, but it will worke far more gloriously every day then other; the Moone will become a Sun, and the Sun seven fold more glorious then now it is.

4.

Power workes in order to its own absolute nature. Nothing is too hard for Divine power; it will worke like it selfe in any thing; in any subject, in any place, under any disadvantage; 'twill make barren joyfull, banished joyfull, 'twill make Heaven in a furnace, Heaven in hell, *Steven* found it so; 'twill worke gloriously in Heaven, 'twill worke gloriously in earth, in dust; 'twill worke gloriously in man, in beast, in any creature; 'twill make man allmighty women, children, any as it lists: Its absolute, and workes so; it can doe any thing and doth so; it can worke gloriously in a dunghill, and workes as it can; puts forth according to its supream, and glorious nature. 'Tis sayd of Christ that

that he *manifested forth his glory* when he did that first miracle of turning the water into Wine : there he wrought, and put forth as hee was ; glorious power then began to worke ; according to its own absolute and glorious nature. As every thing doth , and will necessarily worke , according to its own nature ; what glory any flowe hath closed up in its nature, and within its one bud, it will put forth. The result of all is this, power works gloriously, necessarily, naturally ; in a way of grace , and engaged providence , and not gloriously in way of miracle now under the Gospell.

John 2. 11.

So much to be had, and so litle enjoyed makes mee wonder and grieve: grace communicable, and grace unto glory, and yet men have no grace, Heaven communicable, and yet men in hell, glory communicable, and yet many in sinne, in shame ; how comes this ? *England* is rich and yet many beggars and tatter'd Creatures, neither foode nor clothing : is all well order'd ? doth every one worke hard ? were every one diligent might they not live well in *England* ? is there  
not

not plenty of bread, plenty of clothing; fine bread, glorious apparell; Heaven drops and it drops fatnesse, why are your soules so leane? in your fathers house is bread enough; feasting, banqueting, junketing, glorious dishes in wisdomes house, how is it that you have nothing? not enough to hold life and soule together? power workes gloriously, you feelee none; under the power of sinne, as if there were no power of God at all working in the World:

Sinners, the first thing that I have to tell you from this point is that, you are wholly without excuse. There is power enough working to subdue the strongest lust, what then can you plead? will *not glorious power* lead captivity, captive? kill killing finnes? men sinne and lay it upon their weaknesse, and so rest and rub on? ah Lord! what a life is this GOD will judge you, and lay it upon your wickednesse; is not *glorious power* able to relieve in any state? weaknesse becomes wickednesse as it is rested in, and pleaded for: a soule given to shifting hath no mind to leave his sinne, there is no damning temper but this. This is  
one

one principle that springs from this point there must be no pleading for sin; no not for any sinne, though never so great and strong, the remedy is so ready, so gloriously all sufficient.

A second principle that springs from this point, is this. *That sinne hath its notorious aggravation* : how great is that sinne which is committed under the neglect of *glorious power* ! within the reach of a *glorious arme* ! G O D doth number sinne, and measure sinne, he gives it a name, and a proper name: sinne, and such a sinne, he calls it by its kinde, and by its colour, skarlet and crimson. As there is a *glorious power*, so there bee glorious finnes, *Splendida peccata*, skarlet, crimson finnes, and these are such as are committed against glorious meanes, glorious light, grace, and aid. Sinne is aggravated but from one stander by, but he is more then all, more then a thousand witnesses.

Who did heare ? who did see ? who did accuse ? who did grieve ? who would have relieved ? what power had his to relieve ? so will G O D plead with poore sinners ; so will hee circumstance, and take

take the dimension of your finnes; these little dashes and strokes by the first line will draw it forth to a great breadth, and make it looke very broad, blacke, and bloody; the ground-worke, and first draught thus filld up, will make the face of sinne looke very ugly. Sinners you sinne under observation: yea, that's not all, you sinne under aggravation, this will bring condemnation, the condemnation, *This is the condemnation that light is come into the World, &c.* Power, glorious power, workes in the World and yet men lie in their finnes.

*Use.*

At what height you sinne, finners, at that height you will perish. Power that workes gloriously to save, will worke to condemne, if neglected; if it cannot get the first end it will get the second; GOD never loseth all by any man. All he never loseth any thing: at what rate he workes hee will bee paid or pay himselfe, Power keeps at it's height, if it be mighty and glorious to save and yet cannot, because rejected, 'twill be mighty and glorious to condemne and not to be evaded. Power can right it selfe



selfe, and keepe up its glory at a pinch though sinners cannot.

Lets here a little admire the misery of men, that lie in their sinnes, from the point in hand. What worke will glorious power make when set against a man, against a worme, and no man; against a sinner a Creature worse then a Worme, one that hath not so much, as the simplicity of its being, to shelter it, as a Worm hath; glorious power, it will worke wonders to make you miserable, 'twill turne it selfe into a hand, a deadly hand, writing sinne in the wall still where so ever yee become; 'twill make sinne ever before you: My sinne is ever before me sayth David. If it can do so in reference to a child of God, much more will it in reference to a wicked man: power 'twill give sinne a shape, a staring ghastly shape, that shall stare you in the face, where ever yee are or goe, as some pictures very artificially drawne will looke upon one which way so ever one goes. Power, 'twill make sinne never to looke off you, nor you never be able to looke off it: *glorious power*, 'twill turne sinne into a Ghost and make it

haunt you up and downe the World, from *Eden* to the Land of *Nod*, from East to West, and weary you of your lives.

*Glorious power* will bring judgement to your doores ; Hell, home ; 'twill set your Coffin, your black bearers ready, at your heeles, and make your conscience tell you as hee did *Ananias*, they are at the doore which are ready to carry you, to your long home, 'twill make your sin finde you out ; 'twill turne your sinne into a Bloud-hound, and make it finde you out wheresoever you be, and pull you by the Throat.—*Your sinnes shall finde you out*, saith he to the *Reubenites*, *glorious power* will pull you downe if your nest were in the starres ; 'twill fetch you up, if you were in the bottome of the deepe. *Glorious power* can make a Pursivant to finde you, and fetch you, from the ends of the Earth, to judgement, and to your place. *Glorious power* can put you into darkenesse, into utter darkenesse, into blacknesse and darkenesse as *Jude* speakes, into exquisite darkenesse, and yet where you shall see exquisitely, to wit, spirits which here you cannot do ; damned spirits

spirits ; spirits burnt black with everlasting burning ; spirits, *flaming spirits* ; spirits all a fire , burned and burning, sucking in, and breathing forth in one anothers face nothing but fire, unquenchable fire.

*Glorious power* can put you into darknesse (yea) under darknesse, they are reserved *under darknesse* saith Jude. *Glorious power*, can bundle up you, and bundle up darknesse, and put one bundle upon another, and put you under-most under all the waight of Hell : Christ can put all the waight of hell upon one cursed spirit. *Glorious power* can cast you into the bottome of the bottomelesse pit ; and chaine you there with everlasting chaines--reserved in everlasting chaines, *under darknesse*, unto the judgement of of the great day saith Jude. These things, sinners, have I spoken that you may dread *glorious power*, seeing you will not love it, and seeke out to be saved by it.

A fourth principle which springs out of this point, and which concerneth us all is ; *That our condition is very advanceable.* Power workes gloriously, you may live, very neare Heaven, as well as very far

of, if you will, you may see the holy Land, you may eat clusters of the fruit of the Country above. As you order things you may live in Heaven or Hell here. Christians I have a high question to aske you, how neare Heaven do you live? doe you see it? do you feele it? did you ever? have you any bunches of the fruit of the holy Land? The spirit of God is in you, but is the spirit of glory, and of God in you? you have grace; but have you grace and peace? you may have grace and peace, but are these multiplied, as the Apostle speaks, to a glorious height? doth a glorious spirit and power dwell and worke in you? *my Dove which art in the cleft of the Rockes* (saith Christ) *let mee see thy countenance, and heare thy voyce, &c.* So say I to you Christians which are in desolate conditions mourning amongst Rocks, and hard-ships like doves, let me see your countenance, let mee heare your voice, what is your peace, your joy, your love, your hope? all these are the rays and beams of a glorious power.

I have none says one, I never had says another I doubt whether ever I shall

shall say an other, this last I like worst, for surely hee is furthest off from the blessing of *glorious power*. There be but two things that I know which hinder power from working gloriously, glorifyingly in the soule, and they are sinne loved and unbelieve; I will insist upon these a little, because I would have those that mourne, comforted; all that belong to Heaven, in Heaven. From sinne no man can cease, but cease love to sinne, if yee would have a Heaven upon earth, a *glorious power* and presence of G O D in you. Render your spirits free to God, let them not be insnar'd with any lust, such intanglement spoiles your glory, kills a glorious working spirit and power in you. Set wide open your hearts, those everlasting-doores to the King of Glory, and onely, to the King of Glory, and the King of Glory in much glory will come in; a glorious Throne will hee erect in your soules. Pure hearts see the Face of God; impure, onely the black back-parts of G O D. Blessed are the pure in heart, they see G O D. The heart is pure as love is pure, love is pure as it goes all to Christ, to him that is all pure.

As love goes all to Christ, so it turnes all into Heaven, in the heart; *into glorious presence*. All our worke should be, to be disingaging out hearts still from all here; Heaven comes into the heart as earth goes out, the heart sees God as it purifies it selfe. *Blessed are the pure in heart for they shall see God*. Purity makes capacity of Heaven; a cleane heart is Christs most intimate companion, hee spreades open his Glory in this Bosome.

The holy'st men have alwayes had the most glorious visions, as *Daniel*, and *Iob*. God chuses his place to make Heaven; he makes Heaven above; in *Jerusalem* that is above: in soules that are above, above the vanities of this World, in love and desire, he makes a Heaven. *Moses* is led up to a mount to see *Canaan*; Christ upon a mount had his glorious transfiguration; he had his Heaven upon a mount. Love must mount above all these low things, ere the soule can see Heaven; enjoy *glorious presence*. You cannot lie-along upon earth, and see the Heaven of Heavens; you may lie along upon earth, and see earthly Heavens

Heaven



vens, that must passe away. Sinne loved and the soule chuses his Heaven here, no man shall have two Heavens, two Heavens that differ *specie*. Power will not work gloriously in that heart that works filthily. A man may see hell in his sinne but shall never see Heaven. It fallies out unhapily still with man, when hee goes about to make a heaven here, when hee sets love at worke to take her fortune, to make her glory and felicity here below as shee can; this checkes the working of a *glorious power* in any heart, and sets it a working another way, to whip the man with vexation of spirit, for seeking Heaven in Earth, in glorious vanities.

So far as the heart is unmortified, 'tis not simple with God; simplicity is an absolute requisite, to make capacity of a glorious working power in the soule. God descended like a Dove, upon a Dove; sweetely and gloriously, upon him in whose mouth was no guile. A heart and a heart, has none of Gods heart. God never proclaimes himselfe well-pleased in that heart, which makes not him his pleasure. Divine Power

workes not gloriously, where the heart works basely: An hypocrite has least of Heaven of any man, and most of hell.

As men draw neere to God, so they see him; neere to him in quality, and neer to him in duty. We see heaven best upon our knees. As wee glorify God, so hee glorifies us. When we open our mouths wide, hee gives us great things, filling things; when we beg for flaggons we are stay'd with them. At the throne of grace, we finde grace, grace in glory; heaven at Gods feet; when most in his presence, most in Heaven. A man must goe to heaven to finde heaven: a man must live in heaven, to have heaven live in him. Much going to heaven, brings heaven at last, downe along with one. Things doe worke best in their owne element; power works most gloriously in heaven; the neerer the heart comes to heaven in simplicity, in purity, in pure qualities and habits, in pure acts and exercise, the more glorious doth power worke in the soule still.

Unbelieve is another hinderance of a glorious working power: *Said I not*

*if*

*if yee would believe, yee should see the glory of God & saith Christ. By faith Enoch was translated. Soule translations, soule liftings up, soule raptures are in faith, in the strong exercise of faith. As wee kisse, we are kissed. As we embrace, wee are embraced. I am my wel-beloveds; and my well-beloved is mine. An act of faith, and then an act of recompence, an act of joy. An act of trust, and then an act of returne. I am my welbeloveds, and my wel-beloved is mine. This is power working, and then glorifying its owne worke in the heart. Tis the soules going out to Christ like *Zachens*, and then bringing Christ home with him, and after this follow feasting and joy, and giving away any thing, whilst hee is enjoy'd, that is all. Things worke as they are in sight; 'tis so in the body, 'tis so in the soule. Faith sets glorified Christ in sight; glorify'd Christ in sight makes glorious worke in the heart: *In whom though now yee see him not, yet believing, yee rejoyce with joy unspeakeable and full of glory.* — *In whom though now yee see him not; that is, bodily: but believing, that is, seeing him soulely. As our soule vision**

is so in our soule state, for joy, or griefe, shame or glory. If the soule can see light in the countenance of Christ, t'ath joy, glory, heaven as full as it can hold; if nothing but darkenesse, t'ath nothing but griefe. As yee believe, so is your Heaven or hell.

With a note of admiration, I will conclude this point. Christians admire love that makes two heavens for such as are worthy of none. Is it not enough that power workes gloriously above, but must it worke so here too? *I am not worthy, that thou should'st come under my roose* said he, and yet Christ was not then in state; that Christ in state, in glory, should come under such a roose, such a rotten roose, as ours here is! That light should arise in darkenesse, tooke the Psalmist much: that glorious light should arise in a poore darke soule, *glorious power* in a poore over-borne sinfull soule, should wonderfully affect us, and set us into holy admiration! *If a man die shall he live againe?* said Iob. Thus much tooke him. How much more then should this. If a man live, shall he live againe? If a man have a heaven here, shall he have another

another hereafter. If a man have glory here, shall he have glory againe? shall he have glory upon glory? *be cloathed upon?* Out of Heaven into Heaven? shall he passe from glory to glory by the spirit and power of God?

Christians what a King of glory doe wee waite upon! Bechamber, dining-roome glorious: yea, hall and out-rooms, which border upon hell, *glorious*: power works gloriously in a house not made with hands; yea, and in a house made with hands, with earthen hands, and earthen feete. Power works gloriously in Earth, formes an earthen Vessell unto glory, formes glory unto it, in it; puts glory in the earthen Vessell, and then puts the earthen Vessell into glory. *The Queenes Daughter is all glorious*, indeed: glorious within, without; glorious hereafter, yea, glorious here. It lies upon you Christians admiringly to speake and talke of these things. *They ] shall speake of the glory of thy Kingdome, and talke of thy power, &c. Psal. 145. 11.* Yea, not onely admire it, but draw comfort from it, according to all your feares and distresses.

What

*Usefull instructions*

What can yee want, which *glorious*  
*power* cannot helpe you to? What is  
 it, that Heaven cannot make up? Suck  
 this Honey-combe your selves, I onely  
 can put it into your hand. Time  
 calles mee away.

FINIS.



USEFULL  
 INSTRUCTIONS  
 FOR THESE  
 Evill Times.

COLOSS. I. II.

— *Unto all patience.*



You have a hint here, what  
 is the state of a Christian in  
 this World, a state that  
 needs a bearing, a very bea-  
 ring frame of heart: pati-  
 ence all patience, if there be any thing  
 more



more then this , and beynd this in long-suffering, it needs this too. *Strengthened with all might according to his glorious power [ unto all patience ] and long-suffering with joyfullnesse.*

I take these two latter expressions to be *Synonimicall*, or very neere it ; the one explaining the other. *All patience is long-suffering with joy : long-suffering with joy, is all patience.* What difference they have [ I thinke ] is *Secundum intra & extra*, and so I shall prosecute them. *All patience* notes the habite ; *long-suffering with joy*, notes the exercise. The one notes the grace of patience in its formality ; the other, in its use ; in its highest use, as the other notes it, in its full *esse* and strong<sup>st</sup> habit ; for long suffering with joy, is patience in its highest & furthest use. Varying and redoubling of expression is to reach things thoroughly, and to hold them out most effectually ; 'twill be our best way therefore ( I judge ) to goe after the Holy Ghost step by step, word for word ; in this way wee shall tread surest, and be likely to finde most, touching the nature of this needfull grace of patience.

First,

Definitio.

First therefore of *patience*; then of *all patience* some thing shall be said, as God shall give assistance. *Patience is a holy behaviour in affliction; Tis virtus verjata circa adversa.* A grace that keepes man gracious, in all conditions; good in a bad condition; holy, against all disadvantages of holinesses, within or without. Man is a creature since his fall full of wants, and as full of disquiet, and this turnes all wants into sinnes and miseries: he is a creature beside the rule, and his punishment for this, keeps him beside the rule through disquiet, and so renders man totally miserable; miserable without any felicity, or hope of felicity: this is the gall of bitterneesse, which patience takes away.

Patience takes away the sinne of misery; the misery of misery; the afflicting strength of misery; the sting and teeth of every affliction; the malignity of every cup of trembling; the unhappinesse of every sad condition, and makes a felicity in misery. *'Tis rectitudo animi sub statu infelici.* A rectitude of mind, under a crosse and crooked condition; A heart moving by the word of God, when  
whipt

whipt by the hand of God, 'Tis *Jonah* praying in the Whales belly : 'tis heaven made by divine art, in the belly of hell ; this is patience.

Patience is a soule enjoying it selfe in every condition, when nothing else. There is more truth in the understanding, then power of truth in the heart; therefore is man though very knowing, yet very unruly when all suits not to his will ; hence 'tis that the soule can hardly enjoy it selfe, when it cannot enjoy all it would. Dispossession of the creature, makes dispossession of the soule ; man in want, distracted ; not *compos facultatis*, because not *compos facultatum* : not master of wit, because not master of wealth : the man is no man, because not such a man : the man hath nothing, because not such a thing : because no children, no life ; as one dead ; would be dead : let me have this or that, or let me die : let me not have my soule, if I may not have this or that which my soule desires. This is vanity grown up to maturity, and turned into vexation of spirit, which patience cures. Patience is a soule still enjoying it selfe, when nothing

*Anima in  
omni semet-  
ipsa fruens.*

thing else. — *in your patience possess your soules*: Patience helps a man to his soule againe, that is, to the enjoyment of his soule and of himselfe when all is gon. 'Tis a christian *semper idem*, one that is the same in sanctity in the greatest poverty, as in the greatest prosperity: the same in all holy and sweet frame of spirit in the greatest affliction, as in the greatest advancement: 'tis one blessing, God giving, and doing the like when taking away: 'Tis one that has all, having God, when *Eſau* is comming to take away all: — *I have all faith Jacob* in a very sad condition.

*Est equanimitas sacra.*

Patience, 'tis an even Sea in all winds; a serene soule in all weathers. A threed even spun, with every wheele of providence: 'tis a soule above extremes; neither in excesse, nor in defect; neither over sensible, nor under sensible of any affliction: neither without teares, nor without hope; neither murmuring, nor presuming: neither despising chastisement, nor fainting when corrected. Affected with all; cast down with nothing. Quiet, when toss'd; very quiet, while extremely toss'd, expecting his *salvation*,  
sal.

salvation from God when none can be had from man. Patience is not stupidity; an insensibility of soule under Gods hand, that's a block, a stone, a Nabal, not a patient man. Patience is not a mute drooping, a sullen silent soule-sinking and consuming under adversity; this is despaire; this is soule vitality spent; the marrow of the bones dried up. Patience is *virtus in medio* a vertue betweene these two extremes; a soule sensible of one hand upon him, and of another under him; a soule sensible of a rod and a staffe; and so very quiet and very comfortable in a very low condition: *as having nothing, and yet poss'essing all things*: this is patience.

Patience is a divine power, a holy subjugating power working in the soule, rendering all afflictions still-borne. God may say what he will, doe what he will, and a patient soule charges God with nothing. If a reasonable creature be called dog, used like a dog, yet patience will not let this dog barke, nor flee out, but call him Lord, which calles her dog.—*and shee said, truth Lord the dogs* eat of the crumb's, &c. Mat. 15. 27.

K

Patience

*Est vis sacra subjugans.*

Patience gives sweet language for sowre, to God and man : *being reviled, reviles not againe : being defamed, intreates.* God has the day in a patient soule : hee may use his tongue or his hand how hee will , a patient heart is dumbe and answers not againe. Passion saith, I doe well to to be angry , but patience saith, I doe well to lay my hand on my mouth : *I have spoken once, but I will speake no more; tis thy doing.* Patience takes all well at Gods hands, shee loves him so dearely. Patience can give no ill language , how ill soever it goes with her friend , in whose house shee dwells. Patience is a silent laying downe all at Gods feete : 'tis a christian proclaiming freedome to Christ , to doe his owne will with him and his , in love. Patience was never knowne to put any other limitation upon the almighty. Make mee childlesse, make me husbandlesse, wivelesse, penilelesse, any thing , so thou doe it in love to my soule , saith patience. *Tis the Lord let him doe what hee will* , said that patient man. God has freedome proclaimed him, to doe what he will, with a patient man ; nothing shall be retorted upon him.



him. Patience can be in honour, in disgrace, high or low at Gods dispose and be contented. A patient man can live; can die, and see advantage in either: to live, Christ: to die, more Christ the, greatest gaine of all: hee can see gaine in all that God does; gaine in sicknesse, gaine in disgrace, gaine in losse; the greatest gaine in the great'st losse; soule-gaine, in bodily losse; and therefore can patience speake of evils as good, of bitters as very sweet. Patience can kisse a rod; kisse one that looks frowningly, which every one cannot doe.

Patience, tis a soule at rest. A soule daily at rest in God. Wives gon, substance gon, house plunder'd, *Ziklag* burnt, all mourning, many murmuring, ready to stoning and killing of *David*, and yet hee makes up all in God and is at rest: this is patience. Patience, 'tis *Iacob* sleeping heartily upon a stone; a heart at rest in hardships: tis a poore Widow cheerfully giving and obeying a Prophet, though but a little meale in the barrell, nor but a little Oile in the Cuse: tis one cheerfully going to eat her last provision and die: tis one quiet-

*Tis sacra  
requies.*

ly going up to take a view of *Canaan* and die at the doore making death, life; Christ, *Canaan*. Tis one going to sacrifice an onely son, with a — *God will provide*: Patience can speake no worse divinity, in the greatest strait: 'Tis one breathing out a soule at rest, in the face of the cruel'st misery; *not my will but thy will be done*. If this Cup may not passe, let my bloud passe; if this cause cannot live without I die, let me die: let money goe, let limbes goe, let heart-bloud goe, that Christ may stay, the Will of Christ may be done. *Let the will of the Lord be done*, this is a patient mans, *Amen*. All runs into this, *That patience, is a holy behaviour in affliction*.

*Resumptio.*

In short, patience hath three things in it, 1. Passion subdued, 2. The soule quieted, 3. Expectation and waiting for good. A heart plain'd and made even with its condition, neither higher nor lower; a heart still and taking all well; a heart expecting of, and waiting for what is needed, and Christ hath promised; this is a patient soule.

I.

Patience presupposes a state of grace, a rich state of grace; for tis the cream

of

of many vertues, the result of many graces combining : 'tis *virtutum virtus*, a good child, of good parents. 'Tis *virtus a virtutibus derivata*, \* a pleasant branch from many rootes under ground. Patience presupposes an understanding full of the best light ; the soule is argued, not beaten quiet as you beate a dog. *Thou speakest like a foolish woman*, saith he, *shall I receive this and not that at Gods hand?* he argues his soule quiet. Folly wrangles — *thou speak'st like a foolish woman*. A foole was never a patient person ; hee cannot argue with his heart, nor hold forth convincing, satisfying principles. Cleere divine light swayes, and keepes down all insurrection in a depraved state:

Patience presupposes a divine understanding, and a *Divine will*; that is, a will subdued : where there is a stubborn will, there is not, nor cannot be a patient heart : every high thought is brought into subjection, ere the heart becomes patient. A proud heart resists, and is resisted ; this is *duro durum*, flint to flint, fire to fire, man hot and God hot ; no patience nor quiet in this soule, nor can be. High things made low ; rough, plaine ;

\* Therefore call'd *virtus imperfecta* by the Morallist.

2.

a proud heart, humble ; then followes patience. Patience has a humble meeke mother, as any holy child in the soule ; therefore is meeknes (in a promiscuous, way of speaking ) put for patience, whereas it is indeed the mother of patience, according to that expression — *patient abiding of the meeke, &c.* A meek heart, makes patient abiding the will of God. The will subdued, the heart humble, and the man will stay Gods leisure for any thing.

3.

Patience presupposes faith ; *knowing that the triall of your faith worketh patience* saith the Apostle. Patience 'tis a Dove fleeing to and againe in a deluge, and then resting the sole of her foote in the Arke : tis a spirit tossed and tumbled within it selfe, and then rests in Christ by faith, waiting what he will say and doe ; therefore tis said *that tribulation workes patience* ; because tribulation when strong worketh the soule off from all things here, and puts a man upon the exercise of faith in Christ for relief, and so sets the soule to expect and waite for good from God, when it can finde none any where else. Before tribulation

on comes, a man usually does not exercise faith, because he hath wherewithall within his owne reach to beare up himselfe, and so thinkes he is patient when indeed he is not, but one calme, in a calme; whereas patience properly is one calme in a storme; a heart quiet, waiting and expecting good, when it can feele nothing but evill, nor see nothing but a naked Word of God.

Patience presupposes faith, *and hope* too; therefore is patience called, *patience of hope*: 'tis the result in the heart, of the exercise of both these; tis the blessing of faith and hope, 'tis the rest, quiet, expectation, which the acting of these graces raise, whereby the soule is as if it had all it wants. As the soule in extremity stayes it selfe upon truth, so 'tis believing; as it expects accomplishment of truth, so it rises to hope: as it waits for what it expects, so it rises higher, and this act of the soule is properly called patience. The soule at this height, is miserable, as if not miserable, as he useth the phrase about marriage, married as if not married, possessing as if not possessing; This soule doth not possesse,  
and

and yet is as if he did possesse, he hath little, and yet is as if he had all.

5.

Patience presupposeth love, *charity suffereth long* saith the Apostle, it indures all things, love represents every thing to view, lovely; all that God doth and all that man doth : things thus represented, the heart cannot swell nor sowre it selfe with its own thoughts: love renders every person and every thing fragrant, the veriest dunghill fragrant; when every thing smells sweete to the soule, the soule keepes it selfe sweete: *love thinketh no evill*; thinking evill makes evill passion; as the soule is possessed of things, so it workes within it selfe, as the heart workes within it selfe, so it makes passion still, good or bad.

Use.

I have shewed you what patience is, and of what honorable house it comes, I will now make some use of all: I have (as you see) opened unto you a grace of graces, and in a time of times; a time wherein it was never more needed, since we knew time: Christ is takeing away our deere Earthly enjoyments, servant from Master, child from parents, husband



husband from wife , soule from body ; he is setting every relation a bleeding, one in the bosom of another : this calles loud for patience.

God seems to be dealing with *England* as with *Job* : yea, with every good man in *England* as with *Job* ; he seemes to be as one resolved to try us all to the quick , in Country and City ; to bring us to a morsell of Bread ; to strip us of all ( which God knowes *England* hath abused ) and to set us upon a dunghill licking our wounds ; to take away all, and then to set us in the want of all , to complaine for pity to them that will shew none, but powre Vineger into our wounds, when we cry for mercy. Ah Christians ! will not such a condition call for patience ? All in action now calles for nothing but patience ; all in view now, calles for nothing but patience : what a double miserable man is that, which lives in *England* now without patience ! and yet Lord how much doe I see it wanting every where !

I see an evill springing up in these Evill Times, which will spoile us all , if G O D prevent it not, and that is impatience:

ence : activity degenerates into impatience ; forward men can beare no check from providence, the most forward men, are become the most froward men : we set our mercies a day ( which is more then we can answer ) and because God doth not observe our limitation, we flee out in heart and tongue fearefully. 1. I am weary of this City to heare the murmuring and impatience that is in it. The Country looks upon the City, the City looks upon the Parliament, the Parliament looks one upon another ; Commons upon Lords, Lords upon Commons, all upon the King, and all looke short of the King of Kings ; this God saw right well, the fruit of it is upon us ; we have lost much mercy this way, and now are at murmuring hard that we may lose all, relieving presence in the wildernesse, and *Canaan* too. Will murmuring and impatience ever bring us into that *Canaan* we hope for ? Christians you feare the King, you feare the Cavaliers, you feare Commanders, you feare the Parliament, I tell you my heart ; I am more afraid of you, of your unbelieve, of your impatience,

tiencie, that this will prove a City spoyling, a Kingdome spoyling evill above all.

I will give you some principles of patience, respecting our state and condition, as things now stand and goe with us, which is the best service ( I think I can doe you, The first principle is this, *God takes time to administer to publique bodies.* England hath beene a long time polluting herselfe, and this not with a Low but with a very high hand, God is going gently to repeate over all, and will you not give him time ? 'tis but Justice to allow much time to one that is to repeate much. What hath been the course of the publique, for this twenty yeares together, you have forgotten: what hath been your course for twenty, forty, fifty yeares, for these hundred yeares, since we and our fathers have enjoy'd the Gospell, you have forgotten: how cold, how formalizing; how carelesse in your Families, how Excessive and abusive of the creature, how bowel-lesse and mercy-lesse; who can reckon up how you have ordered your time and talents? God can, but he  
must

must have time : will you thrust much work upon God, and not give him time to goe through with it? God takes time to administer Justice : he was forty years telling *Israel*, how they grieved him by their murmuring : you would think much, if he should be so long a telling *England*, of her present murmuring. So afterwards he took eight yeares, and then eighteen yeares, and then twenty yeares, to tell *Israel* what they did under their Judges ; and then seventy yeares to tell *Israel* what they did under their Kings : not any publique body that I know of in the Scripture, but when God hath come to administer Justice to it, he hath taken some yeares to doe it. Great houses that have many roomes in them, and these very foule, cannot be swept presently.

Secondly, as God takes time to administer Justice to publick bodies, so he takes time to administer mercy to publick bodies. The Tabernacle was long a raising ; the first Temple which was to exceed that, longer ; the second Temple which was to exceed that, much longer ; and the third which is to exceed  
all,

all, longest of all. The tent or Tabernacle which was but small ( I judge ) was a yeare a making : the first Temple, leaven yeares : the second Temple, forty and six yeares : if this had any typicall signification (as I believe it had) it might well point at this , that a publick house for Christ , under the Gospel, would be long a raising ; I mean, a worship suiteable to Gods Will, borne up by publick authority. According to what way God will dispence himselfe, 'tis Justice and duty to waite for him : I finde not one hint in Scripture, of suddaine raising this last house. You shew your selves ignorant men, you erre, not knowing the Scriptures, which are impatient because travailling *England* is not delivered in an houre, in a yeare. We have scarce travailed so long yet , as the Tabernacle was a building ; sure I am, not so long as the first Temple was a building, there is no ground therefore of impatience, who have more noble things in hand. The son rises more and more, and so must up to the perfect day; this is the order that Christ will proceed in, to bring full mercy into the World  
will

will you be impatient, that the sun rises no faster? that he is not at the meridian, as soon as the day dawnes?

2.

A second principle is this, *God doth sit for favours and then gives them*: he doth hew stones, for this last Temple. We are a generation low in spirit, and yet impatient that we have not high things. Doe you give children and fools what they desire? doe you not instruct and discipline, and then give? yea and then too, what in your wisdom you know good. We are utterly below high things, affraid of full mercies: is it not the feare of some, that the Puritan faction (as they call them) will be too strong? the discipline of the Gospell too strict? our spirits are base to God, and yet we wonder that noble things are not given unto us. Doe not men play with their light? prefer policy to truth? Judge that Christ may weare a party coloured coat; mans wisdom, mixt with Gods; our own inventions and truth weaved together. Tell me the best of you all, which are so impatient for reformation, which amongst you all doth deale so fairely with your light, and so simply with your con-



conscience, as to render your selves capable of so great a good, as you seeme to wrangle for? Let things goe how they will, you can still shuffle along; is not a shuffling condition fit for a shuffling spirit? God walkes to you as you walke to him, and yet you are impatient: he cuts you out a condition with his Sword, suitable to your hearts; he sees what consciences you have, that you stick at nothing, why should he remove what you can swallow? why should you thinke much to live upon Huskes, if you can eat Huskes? when I looke upon that cold, neutrall, indifferent spirit, that is, in English Christians generally. I wonder to heare any complaine, that their best mercies are so long a coming. You impatiently talke of the Parliament, of the Army, of this and that, one is this and another is that, and therefore your misery lives, your mercies linger, and you die: I tell you, 'tis *Englands* neutrality, that hath brought her to this state, that keeps her in this state, that will spend her and end her with bleeding, if any thing doe.

A third principle is this, *inferiour agents*

*agents are all over-ruled ; Judas and his bloody crew, move by a supreamc councill, they could not else have done to Christ what they did, and so Christ told them. Providence orders all agents and actions, to her own end; not to such an end, propoted by such a man : if love be in the breast of the first agent 'tis no matter how all other agents act you are to conclude they act well still, though you cannot see it : no heart could be impatient, or wrangle, if this principle were but well swallowed. Actions and agents may move very strangely in our view, and yet very orderly to the greatest good, as their supernaturall end. I would aske any impatient soule but this, what is in the breast of God respecting our cause ? love, or not love ? if you Judge love to be in God to our cause, believe that all agents and actions are ordered by it, and will bring forth in Gods time, a blessed end.*

*A fourth principle is this, The imployment of War is a new thing to England : a councill of War and a councill of State, are two things : experience, makes Expertnesse 'tis weakenesse to fall out with*

which young beginners, because not expert: every one doth not know how to stick a Hog to the heart at one thrust, such must have the liberty to thrust againe, and 'tis well if they kill him at last. Would you have men old Soldiers, which never saw the field before? let any Chronicle produce braver courage and carriage by young beginners, then ours have hitherto shewen both at *Kenton* and *Branford*? Passion makes u-lookke over, what God doth by us and for us.

A fift principle is this, *Gods providence makes up mans improvidence.* God we see is by so much the more watchfull, that we are unskilfull, have we cause then to be impatient? did not Gods providence make up our improvidence at *Branford*? could so many else have been kept, from comming to the gates of your City, by so few? and so unarmed? our men wanted powder and shot, and our God shot off for them, and for us, or else certainly we had had their Cannon, thundering about our Ears, for a Sabbath peale. Many advantages we have given them, but they are curst to the

5.

adversary, they doe not thrive with them; they labour in the very fire, and blast themselves upon the top of their best advantages. When God is al-sufficient, in such a redundant sence as this, to supply over sight, by his watchfull Eye, what soule dares to murmure?

6. A sixt principle is this, *Impatience against called instruments to any worke, is impatience against G O D, and bee will take it so: who is Moses? and who is Aaron? that you murmure against them? who is the Parliamente that you are impatient against it? are they not a called body by God? are they not wise men, holy men; true hearted, tender hearted; and wish you as well as themselves, as well as you can wish your selves! Doe they not use the best ability they have to doe us service? shall we requite them for all, cost and paines, with murmuring against them? God will take this to heart, and charge you with murmuring against him.*

7. Finally, God will so carry the great workes of these last times, that all men shall acknowledge him and not any man, which should make us patient  
that

that we can see man no more : that we can see man no more in our great works, a Finger of G O D is in it, that he may be seene and admired , as the Authour of all. The Prophet speaking ( and certainly of this time ) how this Generation should come downe , saith , *Behold it is not of the Lord of Hostes that the People labour in the very Fire , &c. For the Earth ( saith hee ) shall bee filled with the Knowledge of the Glory of the Lord , &c. Not with the Knowledge of the Glory of any man. Men can doe no more then they can ; men shall doe no more then they doe , that you make not Gods of them : That you have no advantage to make a man a G O D , are you impatient ? that God will not use whom you will , and how you will , therefore are you impatient : that God is not so wise as you , that hee loves not himselfe , so well as you love him , therefore are you impatient.*

Hab.2.13.

To conclude all , let mee aske you all one question more ; wherein hath G O D given you cause to bee impatient from the first of our troubles

till now ? for which of his good deeds  
 doe you stone him ? ( for truly impa-  
 tience is no other but a stoning of  
 Christ ) for his good deeds at *Hull* ?  
 For his good deeds at *Ports-mouth* ?  
 for his good deedes at *Kenton* ? What  
 hath Christ done from the beginning  
 of this Parliament to this day, to cast  
 discouragement upon any soule ? To  
 cast any heart into a passion ? Let his  
 dealings bespeake you patient.

I say no more.

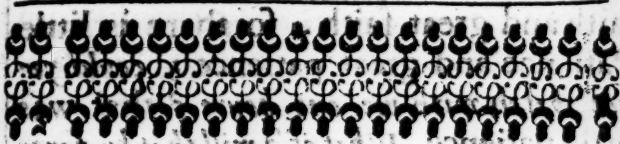


FINIS



To conclude all, let mee aske you  
 all one question more : wherein hath  
 G O D given you cause to bee impa-  
 tient from the first of our troubles





USEFULL  
INSTRUCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. II.

Unto [all patience, &c.]



Concerning Patience according to its formality, you have heard: concerning patience now according to its graduality I am to speake, according as the terme here in my Text leades me, —all] Patience, &c. Patience is a quality, and qualities admit of intention and remission; a man may have lesse or more, much or all Patience, as the expression here is. As there is little

faith and great faith, so there is little Patience and great patience; *could yee not watch with me one houre?* that was little patience. *What if I will that he tarry till I come?* this is great patience, *all patience*, as the terme here is.

I.

All Patience notes a totallity, under a foure fold reference; it notes a totality in reference to subject, quality, condition, and time. All patience notes *totum subjecti*, the man all patient: that is, patient in tongue and in heart. 'Tis very usuall and very naturall to broken men to make false Coyne, to put silver and gold without, when the piece is brasse within, and not a quarter so much worth as it goes for. Many a piece is pure mettall to look upon, and yet take away the guild, and but base mettall within: So many a man hath a painted patience, an outside patience, a Lip patience, as there is a Lip-love; very patient to talke with and to looke upon; very coole in the lips, but burning within. There is a white powder, a wild-fire so ordered, as to make no great report; so there is a pale impatience, that lookes white in the face, but red and  
in

bloudy within ; it makes little report in the tongue , but yet is deadly wild-fire. Man is a creature of art, he can carry fire in his bosome, and keepe it from flameing forth ; he can hide coales under embers , and seeme as if there were no fire ; he can make words as smooth as Oyle , when War and Hell are in the heart : he can forgive and not forget ; Scorch and burn himselfe inwardly, and say nothing ; hurt no body, but kill himselfe : this is fretting 'tis not patience, 'tis impatience within doore , or beh'nd le doore : 'tis discontented thouhgts pent up : heart passion stifled, which is deadly impatience ; which all patience, and no lesse then this, thoroughly take away.

*All Patience*, is man all in good temper ; *Vital spirits & pulse* beating well, as well as Lips and Countenance looking well. All Patience, 'tis all powers and parts within and without moving divinely and sweetly , when all in a distressed state : 'tis every faculty and organ in tune to move towards God, when scarce any at ease to move towards man : 'tis a man begging forgivenesse in a storme of stones, for the that unjustly throw them.

As

As this expression notes *totum subjecti*, so it notes *totum ipsius qualitatis*, a totality of the very quality, of the very grace of patience. All patience, that is, patience, that is al patience: patience without mixture of passion: pure patience; patience that is throughout, what 'tis called; as far from all mixture, as 'tis possible for flesh and bloud to be: patience so farre from all impatience, that man sees none, God takes notice of none, patience so farre from impatience, as to grieve no humane spirit nor Divine.

Mans vertues are mixt, yea, his very graces are mixt; in some more mixt then in others; in some so much mixt that grace is in a manner buried, and of no glosse to denominate the man, nor of no strength to make the man usefull. Mixture makes corruption, the more mixture the more corruption; 'tis hard to call some men gracious, or to say what they are fit for, passion is so strong and patience so weake and low: such a man is a torment to himselfe, and all neere him. A Christian hath his glosse and his use, as eminent in patience; this the

Apostle

An Apostle eyed in this expression, therefore  
( I thinke ) this may be his meaning,  
*All patience*, is patience all pure : the spirit  
of an Angel, free from all perturbati-  
on, above all scandall, very amiable and  
very usefull, fit for all service that God  
and his Gospel can call to.

*All patience* notes a totallity, as in re-  
ference to quality, so in reference to  
condition, *totum periculi*, a heart so  
principled, so *compos sui*, master of him-  
selfe, that no evill can make evill; not  
the greatest evill, the least impression of  
evill. Evill is *nomen magnitudinis* & *nomen*  
*multitudinis*, it speakes one, and it speakes  
many : it speakes a great one, and it  
speakes a great many : now all patience  
is such a height as holds its owne fully,  
under all tryalls, under all the waves of  
God, without sinking, or shrinking : un-  
der evils mustered by God, weapon'd,  
marshal'd, brought on by God; set on,  
kept on, by God; made doe execution  
by God, further then man, any man, can  
doe; made to pierce the sides, and to  
pierce the heart—the Arromes of the All-  
mighty are within mee saith Job, their poi-  
son drinks up my spirit, the terrors of God  
doe

doe set themselves in array against mee, Job 6. A body so shot, a soule so shot, to come off so bravely as Iob doth there — Let him not spare for I have not concealed the words of the holy one. Let man wound, God wound, God and man doe what they will to soule and body, and not spare, yet God that wounds will I obey to the death; this is *all patience*: that is, patience that holds its own in all conditions.

*All Parience*, 'tis patience breathing her selfe forth, in the Teeth of a dog, and setters on: *Shimei* may barke. Standers by hisse: to make barking againe, and yet all patience divinely turnes off all, beholding G O D in a dead Dog, a righteous God, in an unrighteous man. All patience, 'tis a heart able to suppress all insurrection, from the naked consideration of God and sinne: a heart that can quiet it selfe from the very rod; gather patience from the very twigs that whip and smart. All patience, 'tis a heart which from the shaper and shaping of affliction, can shape it selfe shoulders to beare it well: 'tis a heart so principled, as able to fetch out of every eater,



eater, meate : out of a tearing Lyon,  
Honey : out of every bitter, sweete :  
something in, or about every evill, to  
keepe it selfe good, and make it selfe  
better. All patience, 'tis a spirit growne  
to an angelicall height, able to carry  
himselfe sweetly to a dog, to a Divell,  
to the worst creature offending, with no  
worse passion then this, *The Lord rebuke  
thee.*

4.

All Patience notes a totalty in refe-  
rence to time, *totum temporis*. All Pa-  
tience, is patience in graine; such as will  
hold its colour, yea, it's very glosse, as  
long as the cloth lasts : it notes such a pa-  
tience as dies not, till the man die; such  
a patience as keeps the soule in all  
stormes, and till all stormes be over;  
that keeps the soule quiet, till the very  
weather be quiet; or till the soule hath  
quietly expired it selfe, into the bosom  
of eternall rest, above all disquiet. All  
patience, 'tis *holding fast till Christ come*,  
'tis a wayting all our dayes for better  
dayes in another World — *till our change  
come : for living againe*, where barely  
to live; is Heaven; where being, and wel-  
being are not distinguished. All pati-  
ence,

ence, 'tis a house upon a Rock; a house so built, a spirit so principled, so sinewed, so nerved and joynted, that nothing can pull down but death: it notes a soule so much out of it selfe, and so much in Christ, in his armes and under his dominion, that it lies under a kind of impossibilitie to be stirred: as mount Zion, that not onely is not, but *cannot be moved*, the house may moulder and that may downe, otherwise all patience is such an inmate, such an inward soule-lasting thing, that it will never out: all patience was never knowne to leave any house, till it fell downe: all patience and the last breath goe away together, *Father into thy hands I commit my spirit*, these are the last words of all patience.

Luke 23.  
46.

The result of all is this; *All Patience*, 'tis all advantages taken away, al provocations incompassing, and yet the soule abiding holy in behaviour and cariage, in thought word and deede unto death: 'tis God against man, the devill against man, wife, friends, fire, winds; all creatures below man, armed and set against man, and yet man patient: 'tis  
man

man buffeted, scratcht with thornes;  
nayled, spear'd, spit on, hell inflicted  
on Earth, and yet holy and without sin,  
and so continuing till hell be turned in-  
to Heaven, the soule out of the body,  
both into eternall rest. All patience the  
Apostle expresseth in few words; 'tis pa-  
tience having made her full fortificati-  
ons, her *perfect worke* as he calls it; 'tis  
every faculty in combination to beare  
what is or can be; 'tis the *Militia* settled  
in the soule, by act; by consent of the  
three states, understanding, will, and  
affection: 'tis all soule-powers united, to  
beare and endure all that can befall man.  
All patience, 'tis a *strong spirit* as the ex-  
pression is used of *John Baptiste*, and of  
Christ, and of none else: a spirit forti-  
fied with cleerenesse of light, strength  
of faith, fulnesse of resolution, and made  
Musket prooffe, Cannon prooffe, impreg-  
nable, against which *the gates of hell can-*  
*not prevaile.*

*All Patience*, tis patience all in armour:  
'tis a *stubborne* heart subdued and risen  
again to divine resolution, and now as  
divine hardy, as before foole hardy:  
'tis a spirit that will know no evill after  
the

the flesh; no evil as 'tis fleshly miserable, but as 'tis soule sinfull. *All patience, 'tis enduring hardship as a Souldier, as a good Souldier, as a good Souldier of Christ as the Apostle saith: not onely suffering for truth, but sleighting suffering, as you know Souldiers doe; they make nothing of hunger, nor cold; of blowes, of wounds, no, nothing of death: 'tis a notable expression this of all patience, to wit, enduring of hardship as a good Souldier. All patience, 'tis a spirit that can indure all hardship, with ease: perils at Sea, perils at Land, perils amongst false brethren, perils amongst professed enemies; any misery, any death; burning, tearing, cutting, sawing a lumber, and scorne base deliverance: this is al patience: patience, al over patience: patience, throughout patience, so living, so dying.*

Use.

I have authority by this point, to command you al to weigh your patience, and to tell me to a graine how much you have. Christians how much patience have you? have you little or have you much? have you al? I speake to you al. The Heavens you see are growing al black

black over you, the Earth al bloody, under you ; al miseries are marching towards you, Famine, Plague, Sword, white Horse, black Horse, pale Horse, neither true white nor black ; al sorts of Men amongst us on Horse-back, and going about deadly worke : have you al patience, to entertaine them al ? who ever come ? and what misery soever they bring ? Doe yee not expect a very miserable time ? yes. And I expect a very sinnefull time, there is so little patience.

A little suffering I see wil make you sinne much, ah Lord ! what wil great suffering then doe ? seven yeeres bleeding, ten yeeres bleeding, twenty yeeres bleeding, as *Germany* hath had ? you murmur now a little is gone, surely you wil blaspheme when al is gon ; curse King, Parliament, and GOD too. Lord what shal we doe ? wee shal have a Kingdome advanced to Heaven, thrown downe to *Hell* : a Kingdome full of devils, full of evil spirits quickly, if these Evil Times continue. Men can beare nothing, and God now calles to bearing much : men cannot tell how to abate a little of wanted

ted contents, and God is going to strip of al : men cannot exercise patience a little, and God is calling for the exercise of al : I dread to thinke what this presages. Wee shal see poverty ; and heare cursing ; see bleeding, and heare blaspheming, and both in one house, yea, both in one person. Wee shal see bodies wounded, and soules breathing themselves through these wounds, in the face of God and man, because in a helpelesse state.

This grieues me, no man layes to heart what God already suffers in these evil dayes, from impatient spirits. I have heard some as I have gon along the streets breake forth most bitterly, against the most religious of the Kingdome, as the cause of al our misery ; laying bloud at innocent mens doores : great ones doe thus against conscience, poore ones doe thus out of ignorance, as rich mens echo, being their creatures, made through feare, or hope, or both : all sides I am sure breath not forth al, but little, very little patience. Ah ! wee of little patience, what doe yee meane to make a miserable condition remediless



lesse? a state miserable, damnable? will you sin in poverty that wealth may never returne? will you sin in War, that you may never have peace? wil you sin in bloud and death, that *Hell* may follow? Because men have killed your Trades, your States, your Bodies, shall the devil have your Soules? Is there any evil in the City, or Country, which God hath not done? God takes away much to save the maine, and you make the losse of much, the losse of all; the losse of your soules through impatience.

A rod should humble you, and your skin swells with stripes. Gods Hand on your back, should make your hand on your mouth, and you curse; you curse, and God curses, surely you wil be cursed: you sweare and stare because you have lost your peace, your temporall respect, and God sweares you shall neither have temporall nor eternall rest. Ah Lord! what hath this soule done? murmured and sworne himsef, out of al for ever? Yee men of no patience, have you no light? no conscience? no soule? doe yee sinne against no light? no soule? no God? are yee heathens? are yee worse?

I will tell you the evils of impatience, that you may dread it and every degree of it, and make them as I name them, motives to endeavor after all Patience (*i*) a heart freed from all impatience.

The first evil is this, so farre as the soule is impatient, so farre 'tis set at a distance from God. Impatience, grieves: God grieved, withdrawes. So farre as *Saul* rages, so farre is the Spirit of God gon. So farre as the soule is shut out from God, 'tis shut out from al. A bedlam is put alone, and there chained, and whipt; he is fit for no company but forlorne spirits like himsele, a Legion of these possesse every impatient soule. No soule hath lesse fellowship with God, then passionate. God cannot dwell in fire, nor worke in fire, any otherwise then to torment the tormented. Froward children are frowned upon, and kept at a great distance, 'till their hearts come downe. A soule that hath little of God, hath much of the devil: if you would see the devil face to face, looke a passionate man in the face; you shall see the devils eyes, his browes, his tongue, his mouth,

mouth, al as blacke, as horrid, as firey  
as *Hell*.

2.  
A second evill of impatience is this;  
Impatience maimes part s, gifts, graces,  
and makes a man otherwise able, feeble  
and uselesse: *The counsells of the froward*  
*are carried head long* saith the holy Ghost:  
if their counsels, how much more then  
those things they doe without counsell?  
and thus most an end doe passionate men  
doe, all they doe. Passion puts out a  
man's eyes, cuts-off a man's armes; it  
thrusts a man in hast still, to the wrong  
doore, to the wrong end of his busines.  
Passion cannot observe *modus* nor *media*  
*agendi*, 'twil up to the top of the house  
presently, before there be any staires  
made: 'twil run and leave tools behind,  
yea, 'twill run and leave God behind,  
and so buries her honour still, in an un-  
timely birth. A passionate man hath *Ren-*  
*bens* judgement written in his forehead,  
—*never to excell*.

3.  
Thirdly, impatience is the mother of  
al evil: 'tis a sin-teeming temper: it  
brings forth children to old Age, and  
then most of al; passion in old Age brings  
forth by troopes. Impatience, 'tis a  
M 2 spirit

spirit set on fire of *Hell*, prepared and ready to every hellish worke; to sweare, to curse, to kill; to speak evil, to doe evil: tis a short possession; a man mad for so many houres, that will not stick at any thing that the devil and deprav'd nature bid him doe: he wil flee in the face of servants, children, wife, magistrate, God, any one: 'tis a Snake, whose tongue is his sting, his teeth poyson; he takes in and casts up venome by mouthfuls: his heart brings forth sinnes by troopes; he speaks as many sinnes, as words: he burnes al black with too much heat: he over-heats words, workes, the wheelles light a fire still in carriage, especially when loaded with any heft, and burne cart and carriage both. Passion, 'tis the devils glasse-house, black fire workemen are at it in this soule day and night: tis the devils sinne-moul'd, to make many sins quickly; many great sins on a sudden.

4.  
\* *Appetitus*  
*apra.*

Impatience puts a price onely upon *praesentia*, \* carnal present things: a measse of potage at present, better then birth-right although Christ and Heaven be wrapt up in it. Tell an impatient man  
of

*for these evill Times.*

165

*Præsentibus  
futura ma-  
jora.*

of things to come, Heaven and Glory, and the like, he cannot stay so long; Heaven a great way off, is no Heaven to him; he must have a Bird in the hand, a Heaven here, or else Heaven and earth, shall ring of him; he must have what he wil, and when he wil, or he wil make the house too hot for al that are in it. This renders an impatient person utterly incapable of the great'st blessings, because these are longest a coming, and he cannot waite. Lets have a golden Calfe, as for this *Moses* we know not whats become of him, nor when he will come: a golden glittering Calfe at present, better then to stay for *Moses*, though hee brought the beames of God, the glory of Heaven shining in his face. *Lets eate and drinke for to morow we die.* Impatience must have a Heaven at present, a belly-heaven, as for a soule heaven, a heaven in promise, tis a dead thing. This renders an impatient man utterly below motive; our greatest Gospel motives are fetcht from great things to come, in another World; and the greatest things are nothing at such a distance to this man; hee cannot waite so long

*Magna  
distantia  
nulla.*

for a Heaven , though hee lose his soule.

There is no divine contemplation in an impatient heart, which is that that makes Heaven here ; So that an impatient man , loses his Heaven here-after and here too. Impatience , 'tis a soule still in a hurry ; never at home , never at leisure to goe to Heaven , from yeeres end to yeeres end : 'tis a *Salamander*, still in fire, still in *Hell*, ever in contention and disquiet, which is the unfittest frame to divine things that can be. Passion degenerates into malice, and then the man becomes *Meditabundus* , full of thoughts, but more diabolicall then before , and further from Heaven : his thoughts now travell when hee is on his bed, compassing the Earth too and fro like the devil , but ascend not to Heaven, no, not one of them. All thoughts are kept in a huddle in a passionate soule, one crowding, and clambering on the back of another ; one, still jostling against another ; no leisure, for the soule to withdraw to God : divine guidance is gone, and the soule hath no command of it selfe Heaven-ward : the string of  
the



the watch is broke, and the wheelles run down til they breake too; no winding up can be made. Passion cannot pray, cannot heare, cannot read, least of all can it meditate, which is the life of al. What can a passionate man doe, which is appointed by God as a *Medinum*, to carry the soule to Heaven?

Finally, a Passionate man is fit for no condition: not fit to be rich, for this wil make him a Tyrant, a devil with hornes: Not fit to be poore, this wil make him mad, a bedlam tyed up. A passionate man is neither fit to worke, nor play, to be sick, nor wel, to be at home nor be abroad, to live nor dye: no body pleases him, nor he pleases no body; tis an *Ejan*, a rough man, his hand is against every man, and every mans hand is against him: tis a Bile that rages when one goes, and when one sits, lying down and rising up, at bed and at boord, not fit for Heaven, most fit for *Hell*, and yet there is no need of him, for there bee devils enough already, and fire-brands enough to employ them. Let God doe what he wil, an impatient man is never contented. Let *Jonab* have no blowes

blowes and he is impatient, let him be scorcht without and he burnes within. An impatient man ever wantes something, and yet never can tel wel what will please him : hee standes much upon his wil, 'tis dearer then his soule, 'tis dearer then G O D, and yet it varies as oft as temptation presents, and the man knowes not wel what he would have ; Ah Lord ! what a plague ? What a changeling ? What a soule bewicht is this ? All patience will cure al these evils throughly, and lesse, will not throughly doe it : judge yee therefore now, what neede yee have to labour for patience in height——*All patience.*

- i. A man climbs up to heights in grace by hanging much about God, Rivers of teares will quench wild-fire ; al fire, finders, coales, flames, and make all patient, every thought patient. Prayer, 'tis a warmer and 'tis a cooler of the heart : 'tis a warmer of the heart when too coole, and a cooler of the heart when too hot. Much patience springs out of much Prayer. Tis said of *Simeon* that he was *devout, waiting* for the consolation

tion of *Israel* : *devoute*, that is, full of Prayers ; the more praying the more waiting; the more in Prayer, the more in patience. Prayer is fetching breath when the soule begins to be out of breath, and to faint : 'tis a fetching out heate, with heate, fire with fire, bad fire with good. Strong cries will keepe the heart patient under strong trialls : whilst a praying *Jonas*, a patient *Ionas*, he first fetch't patience out of the belly of Prayer, and then Prayer fetch't him out of the belly of the Whale.

Prayer must be ordered for strength, and for season, for importunity, and for opportunity, a man must be throwing water betimes, that would not have all in an unquenchable blaze. Christians feelee their hearts begin to burn, and make not hast to God ; they goe not quickly with their censer, when this plague is begun, and then is the devil too hard, and they complaine as overcome. Reliefe is relief, when brought in season. After-prayers take off guilt, but doe not prevent guilt, which makes but a bleeding condition at best ; Lazy soules have all burn'd down about their eares, ere they stir.

2.

Passion

Passion is wild fire, such tempers must observe their weakenesse, and take heed how they come neere fire. You set powder above, in high rooms out of the way, 'tis so apt to take, and fire. Set your selves amongst the most heavenly soules, in high, up-rooms, with those which have the highest, and sweetest Communion with God. With the froward, a man learns frowardnesse; with the meeke, meeknesse: if you venture to come where striking of fire is, you will be the first that take fire. A man excells as he takes advantages. All things that may most subdue will, and advance love, wil heighten patience—*charity suffereth long.*

Long suffering is our  
next worke.

FINIS.





USEFULL  
INSTRUCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. II.

—Long suffering } with joyfulness.



**O**F Patience intrinsically, according to its formality, I have spoken at large : of patience now extrinsically, as an habit puts forth it selfe to act, as shoulders set themselves to beare, and to beare long, I am led by my Text to speake—*long-suffering, &c.* Gospel sufferings are sometimes of great duration : Christians are called to suffer, and to suffer long—*long-suffering.*

Doct.

The

The Apostle spake of Patience according to its dimensions—*all patience, &c.* In reference to suffering, as considering it according to its dimensions—*long*: he spake of grace in proportion to use; *all patience* is but little enough to make *long-suffering*, all patience is but little enough to manage such a profession, which all along is lyable to persecution, to suffering as long as being in this World.

Things here below have more then their naked being; they have their being and their dimensions; so big, so broad, so long: so have afflictions, more then their naked *esse* in a Christian, more then barely to denominate him an afflicted man; they have their dimensions, their bignesse and length, to denominate suffering so great, so long—*long-suffering*, sufferings for truth are sometimes long lived. *If any man will be my Disciple (saith Christ) Let him take up his crosse* [daily Luke 9.23. A daily crosse, daily bleeding makes long-suffering. Like to this is that expression of David, *My soule hath long dwelt with him that hateth peace*, speaking of Doeg, A Christian is  
in-



incident to suffering by *Doegs* and divels long.

A Christians condition is envied : envy is a long lived thing ; twill live as long as there is any marrow in the bones ; twill hunt a *David* long ; through *Ziffe*, *Engedy*, many wildernesles, though never so long : twill find a dart to throw at a *David*, till it hath killed him, or stab'd it selfe. Envy fights desperately, and unweariedly, twil never give over as long as there is breath ; twill eate no bread till it hath done its worke, killed a *Paul* or starved it selfe. Envy is al spirit : al evill spirits in one, tis a spirit of the right breed for the devil ; twill fight, and fight till death : twill worke to the utmost *vires*, as long as nerves and sinewes bind bones together : 'tis everlasting burning, which nothing will quench but its owne bloud : Saints have had the triall on't long. — *long suffering.*

A Christians condition is qualified : he hath sweet things and bitter in every dish, downe along to the lower end of his Table : al-long his life he shall know that he is not at home. He hath enough.

1.

*Invidia est  
vitium vi-  
tio perma-  
nens.*

2.

*Tristitia  
letis.*

sometimes to say 'tis good being here, but never enough to say 'tis best being here. His rapture hath a rupture, a sad breaking off : his glory, a shadow : his statue a curtain drawn before it : his heavenly vision, is let down and drawn up, his sunshines and claps in, suitable to this cloudy and impure region, thus it doth through out the day. Few and evill, many and evill, all evil doth good *Jacob* call his dayes, so were all his sweets imbitter'd and qualified by God. If one mercy be come, another must be gon : if corne be come *Benajmin* must be gon ; some thing for life is come, and he that had the fathers soule must be gone. If some children come home well, some evil is befallen the rest — *Joseph* is without doubt rent in pieces. So 'twas with the blessed seed afterward, which inherited the promise : Milke and Hony, and prickes in the sides whilst eating on't ; and so it must be all a long, as long as in *Canaan* ; the best people, long sufferers in the best place, that earth will afford.

Gen. 37.  
33.

3.

A Christians condition is improved,  
Christians are Gods Vineyard ; into this  
Vin-

Vineyard God sends labourers to worke hard, and to worke so long; to the sixth, ninth and last houre, to make much fruit. Afflictions are Gods day-labourers; they work and worke thoroughout mans day, to plow and breake up his fallow heart; to grub up rootes, bitter rootes, and to prepare the way of the Lord, for good fruit: As God hath day-labourers to belabour the eare, the heart, the inward man, and these kept at worke till the ninth and last houre of mans life; so hee hath day-labourers to belabour the back, the belly, the outward man, and these kept at worke as long as the other, as long as man lives, the one to prepare the way for the other; one to plow and breake up, and the other to sow. The heart of man, hath an unexpressible hardnesse, the hardnesse of an *Adamant*; many blowes will not break this stone: it must be soakt in teares, and in blood long.

Afflictions are bitters to weane, from sweets that are not necessary. There is but one necessary, the soule makes many, tis whipt and whipt long ere 'twill leave this. Some children are not easly

to

To moderate in lawfull things.

To take  
away un-  
lawfull  
things.

to weane; bitters must be laid upon the breast, and lie long there, ere the dug be cast off: 'twas long ere David could say, *Lord my heart is not bughty, surely I have behaved and quieted my selfe, as a child that is wean'd of his mother.*

Afflictions are to take away sinne: *By this therefore shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sinne, &c. Isa. 27.9.* Afflictions and sufferings were onely to torture sin, this might quickly be done, but they are to take away sinne, this is long work. The furnace is to purify; it must be heate and heate long, to melt and segregate, to discover, disperse, and take away drosse. Afflictions are to worke truth in the inward parts, tis long ere man be good at heart: they are to heighten integrity; tis longer ere the heart become so upright, as to be a heart after Gods owne heart: tis long ere a foule stomake will be made vomit up all, tis long ere man will be brought to observe all Gods will, this makes great plagues and of long continuance. If thou will not observe to doe all the words of this Law, that are written in this booke, that

that thou maist feare this glorious and fearefull name, **THE LORD THY GOD.** Then the Lord will make thy plagues wonderfull, and the plagues of thy seed, even great plagues and of long continuance, [*and sore sickenneses and of long continuance. Deutrenomy 28. 58, 59.*]

God puts weight, great weight upon truth, to make it enter, and make thorough impressiō : truth is managed with great art, to put back every spring, and to make the bolt goe forth as far as it should, and as fast and facile as it should. *Let these sayings sinke downe into your eares ; for the Sun of man shall be delivered into the hands of men. Luke 9.44.* Christ made a weight of himselfe, and ties this to his words, to make them sinke down into mens hearts : he makes a weight now of us, speakes and then strikes, strikes and strikes often and long, and then sayes secretly to the soule, let these and these words now *sinke down into their eares.* Christ is faine to bore way for truth, to bore a long hole, from the eare to the heart, and this many times is a long while a doing, six yeeres ten yeers, twenty yeers.

To serve  
in truth.

A Christians condition is conform'd : 'tis made to speake Christ within and without ; in spirit , in flesh ; the booke is written within and without ; in our soules , in our bodies we are made to beare the markes of the Lord Jesus ; markes broad and long , just like his in every circumstance. The plowers made — *long furrowes* on his back , as long as his life : he was *acquainted with grieve* : grieve and hee were long acquaintance , his whole voiage about this lower world was in stormes. *A man of sorrowes* : his life made up of sighs , groans , teares , words , bloud ; thus breath'd , thus expir'd ; a mourning life , a bleeding death. The servant is as his Lord ; sufferers both , as long as livers in this World : the Apostle apprehended these Christians would finde it so , therefore so prayd , *Strengthened with all might according to his glorious power , unto all patience [ and long-suffering with joyfulness.*

Use.

I have given you a survey of the way to Heaven , expect dirty lanes and very long. The way is narrow , tis so all along ; scratching and tearing thornes and briers on both sides , touching one another,



another, that 'tis hard to make one step skin-whole. Can yee beare these sayings? Can yee beare such doings? Can yee beare till your backes ake? Can yee beare till your backes breake? Can yee beare till you sinke and die under your burden; Can yee suffer long? as long as yee live? Can yee leave all and follow Christ? all your state, all your limbes, all your comforts, all your dayes? Can yee spend and end your dayes in misery, to be blessed in another world? you may think yee can doe so and be deceived; *Peter* did so, I will speake to this point a little.

There be three sorts of hearts which cannot suffer long. A naturall heart, an engaged heart, a carelesse heart. Can nothing endure much? much, long? Can man beare much, which hath no shoulders? Can a profane heart, an hypocriticall heart, or what else carnall heart you can name, beare much they know not for what? suffer long and tast not inwardly, for what? A *Judas* will kisse Christ and depart, and hang himselfe rather then be hang'd for Christ. Gold endures fire long, as long as you

I.

will: cast a *Ioseph*, an upright man, into prison, and he will lie there long, as long as the devill will, till the Iron, enter into his soule. Truth will live and die with truth. I will not wager a straw upon any man for his parts, let them be what they will, in point of long suffering: what is the man at heart? that will he be for continuance in hardship for truth. Naturall courage may doe much in a desperate way, but deliberate tryall, long suffering tyres this quite. Nature can goe no further, then shee can. The old man cannot travell; long paines and toile, will make him petition for a *Quietus est*, for an accommodation, for any peace so he may sit downe quiet, and sleep in a whole skin:

2.

An engaged heart cannot suffer long. A *Sampson* will give up at last, and betray his owne life, that is engaged in heart to please a wife, a friend, his own unmortified heart, any one before GOD. A heart that will bee drawne was never, will never be a long sufferer: this is the worst temper of all, for long worke: this man has his disadvantage within, Satan will often visit him;

him, to spare himselte, and this heart will finde so much discretion at last, as to hearken to him, and chuse sinne rather then suffering, then suffering long. I never knew a man that could be made, but Satan could doe it first or last. Either the glory of this World, or the terror of this World, the casting down from a pinnacle, will fetch about that man, in whose heart Satan when hee comes finds *something*, some selfe-engagement. The heart so far as engaged, is selfish; so far as man is selfish, so far wil he admit of parley with the evil one, the divell was never admitted to parley with man, but he carried it; his Parliament will sway every selfish man, to looke to his skin and his life above his soule.

A carelesse spirit will never suffer long. 'Tis some mans spirit, to make little of much, at a distance; such men usually sinke under a little, when come upon them. Confident men, never prove long suffering men: justice makes such know that they are but bubbles, a little stir breakes them, a little heate dissolves them. They are never in that

3.

good Kings strait, — *We know not what to doe*, so long as troubles keep at any distance, if it be but at skin distance, till troubles come to touch the skin, and touch to the quick, and then they know not what to doe indeed. 'Tis worse then long suffering to some men, to be told of it, or to thinke of it; they drinke downe all, and feast dead their feares, and (I feare) their soules. Doe yee not see this? Is not *London* wanton and voluptuous still? What table can yee come at, that speakes this, *London is like to suffer long*? Will feasting fit for hungering and starving? will the killing of your soules fit you for the killing of your bodies? Ah Lord! will wicked wantons, beastly belly-gods, drunken careles *Nabals*, prove long sufferers for truth? will persons that cannot now live without excesse, without too much and too fine, doe well when they shall want necessities, and want them long, longer then many others for much more abuse? Surely these wretches will be doubly miserable when misery comes: they will wish themselves any where, to be delivered from the fruit of their wayes. All the

the Armour of God should be look'd after with all diligence to make fit for long suffering, and carelesse soules looke after none, and yet they dreame they shall suffer as long, and as well as the best, but they doe but dreame. They will lose their soules in a dreame ; their carelesse-nesse will make their long suffering as long as eternity.

I have spoken to take off security I will also speake something to take off scandall & so passe this point. Sufferings for truth fall out sometimes to be many and long, this is the point, and this is likely to be our condition : *Englands troubles looke as if they would be long*, they have a long vilage in my eye two or three things make mee thinke our suffering wilbe long.

The first is this, *a spirit of confusion is power'd out upon us* : 'tis very generall and very strong. Twas so when the *Jewes* came first out of *Babylon* ; when they came to *Hernsalem* to set about the building of Gods house, then fell in a spirit of strong confusion amongst them ; some were for the old house, some for the new ; some Cried to thinke of the ex-  
ternall

externall glory of the old house, others joy'd to see the beginnings of a more spirituall house; but this is very observable, the worst note was the lowest: a man could not discern the noise of the shout of joy, for the beginnings of the new house, the noise of the weeping and crying of the people for the old, was so great: out of this spirit of confusion sprung up Vipers and Serpents, such as tooke this advantage, and hindered that great worke of the Lord many yeares, and made their suffering long, as you may see exactly in that story. This is our case at this day: there are many joy to see some beginnings of a more pure worship; some hopes of raising and finishing this, raiseth their hearts: but there be many more which cry and take on, for the old house, for the pomp and glory of Bishops, garments, pipes, carnall ordinances, which please carnall senses, and the cry of these is so loud, that the joy of Gods people cannot be heard; 'tis now as quite buried. Out of this confusion hath sprung up *Sanballats* and *Tobias*, strong adversaries; so strong, and so many, that they  
are



are likely to hinder Gods building much, and make our suffering long.

2.

A second thing that gives, our troubles a long visage in my eye, is this : *A jostling spirit of pride and frowardnesse against authority* ; against those which God hath wonderfully raised to deliver us , as wonderfully as ever he raised *Moses* to deliver *Israel* out of *Egypt*. *Tee take too much upon you said Corah* and his company, *seeing all the Congregation is holy* (i) holy enough already. This is the very spirit and language of many great ones and small ones, at this very day, respecting the Parliament. They take too much upon them, things were well enough, as under the government of Bishops, and as in *Queene Elizabeths* time, *King Iames*' time. Reformation in Church and State according as our present condition, and the increase of light calles for, because this attempted, renders the Parliament as odious in the eyes of many, great, and small, as ever was *Moses* in the eye of *Corah* and his company, for discharging his conscience. This spirit became very spreading then, and so strong, that God was faine to make

*Israels*

*Israels* misery long, till he had cut off all that were unworthy of that which *Moses* and *Aaron* laboured to bring them to : so may this spirit make our sufferings long, so long, till God hath cut off all these proud jostling spirits, which are altogether unworthy of those great mercies, which our honest-hearted Parliament, painefully labours to bring unto.

3.

A third thing that makes our troubles have a long visage in my eye, is this, *That the one thing necessary to publique welfare, is not preferred and prosecuted, as such a thing* : that is, according to its dignity, and our duty. The maine thing ( I conceive ) to our publique welfare, is to perfect our reformation of Religion, to raise up and finish that building, the foundation whereof our Fathers bravely laid, in their owne blood. *Israel* suffer'd much, and suffer'd long, a consumption followed them, till it had brought them almost to nothing, because they grew slack about the maine, and prefer'd their owne houses, the seiling and finishing of them, before Gods House. At first when they came together

gether to Jerusalem, they were hot upon Gods House, but being diverted by troubles they grew cold, and involved their spirits in their owne affaires, which cost them deare and brought them into a deepe consumption: I am affraid this is our case. Our Parliament at first comming together, seem'd very hot about Church affaires (though not so hot then as, I could have wish't: ) God had his Committee amongst many other of our owne, I meane a Committee about scandalous Ministers, and matters wherein God is most immediately concerned; this Committee was of life and heat a time, and the dread and Majesty of that great Court hereby, great; many troubles came in, and this Committee laid downe, and other things relating to this stau'd off; by meanes of which the Majesty of that honourable House is much weakened, because God much neglected: I am affraide this will bring us into a deepe consumption, and make Englands sufferings long, because wee make God suffer so long, all the Kingdome over, by blinde worship, and blind Ministers,  
who

who are now the activest Engines against us.

4.

A fourth thing which makes our troubles looke with a long visage in my eye, is this, *God hath suffered our troubles to grow beyond our Tiller*, as the Archers terme is, our bow is made too strong for us to bend, this makes long worke to bee ready. If an unruly child creep up under the lenity of Parents, to become an unruly boy, one in bodily strength, suiteable to his spirit, before taken downe, this speakes long suffering to such parents : this is *Englands* case. Our wicked children are growne up, under the wing and lenity of the Parliament, to virility, to mansestate, to externall strength suiteable to their internall temper, this I am affraid speakes long suffering to thee, O poore *England*. Justice doth not looke as if shee would lay down her rod presently, when shee is gathering more and more twigs. A few malignants are become many; many without Armes, many, in Armes : our locusts goe forth by troopes. Justice doth not use to make a rod of so many, and so great twigs, for a little worke :  
strong

strong twigs and rods are gather'd to last,  
for long work.

5.

A fift thing that makes *Englands* troubles looke with a long visage in my eye, is this, *A heavy spirit seemes to be fallen upon us*, — *Make their cares heavy* (saith God) *their Eares* ? that is, their hearts: I am affraid that plague is heavily fallen upon us. Heavy jades are shap'd to much beating ; a little will not make them goe. Men come up to their light, like a beare to the stake : how heavy hath our motion beene, to blast the Common Prayer Booke by publique vote ? how heavily brought on to judge it an agreement ? how heavily brought on, to clip the power of Bishops ? how heavily brought on to vote them quite downe, although such as had voted and almost acted downe God and all good in the Land ? how much farther hath many Parliament men gone, in matters of Gods worship, then droven ? I keepe honour in my breast towards them, who have done throughout truely honorably. For the execution of thorough Justice, are they not now by the sword droven ? and will they goe now ? My heart  
bleeds

bleeds to consider this, what a heavy spirit is upon us, in the prosecution of that worke which God hath thrust us upon. Our eyes are halfe open, as heavy-headed mens eyes are, to see our advantages, and our handes in our bosom, like heavy sluggards when wee should take and prosecute advantages, which God wonderfully gives us. A heavy spirit speakes heavy misery, suffering much, and suffering long: a heavy spirit makes heavy misery necessary; such a temper otherwise will never go so far in good, as it should.

6. The last thing which makes our sufferings looke with a long visage in my eye, is this, *suffering doth not soften*: our fire doth not melt, but harden and make brawny the heart of the most. The weekly newes of our bleeding, is become as the weekly bill of the plague, read over and throwne a side. Many bodies kill'd, how many soules more alive then were? What heart goes in secret, and bleeds in his brethrens wounds? Many kill'd, many more worse then kil'd; maim'd, spoil'd, turn'd out of all, and likely to starue to death; goe weeping, wail-



wailing, and wringing their hands up and down the Country, yea up and downe here, and doe fully looke some of you in the face, and yet I see no signe of all this in your faces. Their tone is dolefull, doe wee eccho to them? The spoiled mourne to the saved, doe we weepe with them that weep? doe we beare their burden as our own? Let every mans conscience speake, and acquit him if it can. Doth not this saddly speak more suffering, because no man will suffer, till Justice bring suffering to his own doore? No man will be afflicted, till it come to his owne turne; no man will afflict himselfe, all is put upon God, he must doe it man by man; many will not be afflicted in few, this will be long worke. I can sadly tell you of hearts, more brawny then these: hearts that would not have spoiling cease, because it inricheth them; no, not killing cease, because 'tis their gainfull trade; that see bloud and desolation dayly, and yet have no bowells, but feare this wil end too soon; that cut out their worke, to last: this is not the spirit of a Souldier, but the spirit of a Butcher, that lives by killing as his Trade,

Trades, and pockets up the prize of bloud and misery, with joy. This a Souldier? a Judas, a Wolfe, that growes fat upon the carkasses of the slaine. Men that strive after places, to kill bodies for gaine, Ah Lord! who hath kill'd such soules? This is the spirit of a Souldier, to goe about a bleeding worke with a bleeding heart, and yet this is consistent with the spirit of a Lyon, to a mans place: Must I kill bodies to save soules? O that wickednesse should thrust such deadly worke upon me, how many such Souldiers have we? if deliverance from suffering, come no faster then true sensibility under it, surely *Englands* sufferings will be long. That sensibility that is, more selfish then divine. When will our troubles have an end? when this? and when that? who is that man, that looks upon the plaister, as suited to a sore? When will the sore be well? whose heart beates thus? but every mans tone is, when wil the Ware end? Why? when all bad bloud is out of thy veines, will not that be long first? and yet wil not that be soon enough?

These things and such like, make  
me

me feare, Christians, that your sufferings will be long : but be not offended, we cannot be too long in the Hand of God. If long lying among the pots, bring us forth with silver wings at last, our long suffering will recompense it selfe : who wil then complaine that *Englands* sufferings have beene too long? Gold seven times purified, wil glister gloriously: thorough refining, wil make *England* the the glory of al Landes. If *Ioseph* lye prisoner long, and be raised to be Prince at last, hath he cause to complaine of hardship? that his suffering was too long? A heart apt to take offence at Gods dealing is willing to depart; let such goe, God wil have enough to doe his worke. Revolt under your long suffering, and your suffering wil be long indeed, as long as *England* lasts, as long as *Hell* lasts.

O

USE-

FINIS.



USEFULL  
INSTRUCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. II.

—Long suffering [ with joyfulness.



O make a rod bud and become pleasant, to turne a Hell into Heaven : misery, long misery into joy ; this is hard and high, yet thus high doth a Christians duty rise in this Text [*Long-suffering with joyfulness.*

This last terme doth explaine, what sufferings for kind the Apostle meanes, to wit, suffering for truth, the reproach of Christ, and this how great so ever, should

should be *treasure* ; how lasting so ever, should be undergone with joy—*long-suffering with joyfulness.*

Sufferings are various, and differ in their nature according to their immediate cause. Sinne is the immediate cause of some sufferings, righteousness the immediate cause of others. When man suffers for his sinne, he should beare it, accept the punishment of his iniquity and not kick against his Maker, how long soever such suffering be ; but joy is not proper under this suffering, because such suffering speakes wrath, *I will beare the wrath of God because I have sinned.* Bearing is proper under divine displeasure, but not joy ; to smile when God frownes is to despise the chastening of the Lord : no affliction is joyous as it refers to sin and wrath.

Righteousnesse is the immediate cause of other miseries ; patience is proper under these, and more : suffering, and joy : beareing long, and bearing long with joy, because these afflictions speake onely the displeasure of man ; not the displeasure, but the pleasure of God. A man should smile when God smiles :

joy, when God joyes, though in a dun-  
geon.

Dott.

*Suffering for Christ, how great, how long so ever, should bee managed with a spirit of joy. A man should suffer the spoyling of his person, the spoyling of his goods, the spoyling of all for Christ, and suffer it with joy—yee had compassion on me, and tooke joyfully the spoyling of your goods, &c. Heb. 10. 34.*

1.

Joy is to follow the soule, as long as the soule followes Christ: 'tis to follow the lambe, and the follower of the Lambe whithersoever they goe. *Rejoyce in the Lord [alwayes,] and againe I say rejoyce*: hee spake this to suffering Christians, he lifts, and lifts againe, to lift the heart as high as its duty, which is to make christianity throughout, a course of joy; to make faire way, and foule way, al wayes, *all wisdomes wayes*, all Christs wayes, *pleasant*; Some duties have their termination, joy hath none: 'tis an *alway* worke, an everlasting duty: tis not to cease when goods cease, when honours cease, no, 'tis not to cease when all contents cease; 'tis to last Summer, Winter, Spring, Fall, Day, Night:



Night:joy is the *Nightingall*-grace in the soule, it is to sing all night long, let the night be neuer so long, never so darke, *ever more—Rejoyce ever more* : truth and joy are never to part ; they are to keepe company together and beare up one another ; truth, joy ; and joy, truth ; till they lie downe both together in the bosom of eternall felicity:

Duties are consistent, one duty is not to destroy another, the leane Kine are not to eat up the fat, long suffering is not to kill and bury joy, yet this sweet child is never so neere its grave, and its end usually, as when suffering is long. If *Rachel* suffer much and suffer long, till al her children are no<sup>r</sup>, joy is not : if children be kill'd, she thinkes shee may kill her joy ; if al be kil'd, shee thinkes shee may kil al her joy, and never let it live more—*Refuse to be comforted*. One beame of the Sun does not devoure another, they all shine together, that makes that celestially body so glorious: so al graces are to shine in a Christian together, this gives a Christian his glory—*long-suffering and joy*. Long suffering is a beame of God, this does not

2.

put out, or darken other beames : hee is long suffering indeed, he suffers more and longer then any of us, and yet he is joyous to ; hee does not barely beare, but joy and beare ; hee does not overthrow, no, nor diminish in the least kind, the felicity of his condition by suffering : Christians are to be like him. Duties are made consistent, we must not make them inconsistent. Long suffering and joy seeme inconsistent to flesh and blood, yet joyned together by God, in my Text : we may not part what God joines  
*—long-suffering with joy:*

3.

Duties are assistant : long suffering makes great capacity, not great incapacity of joy. Some people are by situation ( you know ) neerer the Sun then others : who are so neere the Sun by situation and placing from God, as those whom hee chooseth out to suffer, and suffer long. ~~suffering~~ long and joy, are very neere by situation, there is never a word between them in my Text, joy is *Peters Angel*, if *Peter* be in Prison, and have been there long, this Angel is at the doore. More then this, as soon as a Christian is in prison for Christ, Christ

Christ is at the doore which joy : let such a man but aske and his joy will be full presently, Christ is so neere him — *aske and [your] joy shall be full Ioh. 16. 24.* You know he speakes it to such, who apprehended how much they should undergoe, when Christ was gon from them: Ah ! saith Christ, though I goe away I wil set joy at your doore, a comforter to be very neere you, when any discomfort surprises; and then neere, when you need him most; so that you shall get more of a suddain by Prayer, then you could in all your life before. A suffering Christian has his peculiar advantge, let him but open his mouth heaven-ward and 'tis filld presently : let his heart be at his mouth, and the holy Ghost will be at his heart; all upon wing and wrapt up in the third Heaven, when the body is *Hell*. Long suffering and joy are very neere : as neere, as night and morning; if misery makes the night, joy makes the morning : and if the night cannot aske for the morning, yet the morning will come of it selfe — *joy [comes] in the morning.* If a long sufferer be so worne, so depressed with his burden,

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that

that he be not able to pray, not able to aske, for joy and for comfort, yet his joy will be ful, 'twill come of it selfe as things that are joyn'd together, will call in one another—*long suffering with joyfulness.*

4.

Duties are immergent : one springs, and bubbles out of the belly of another : all patience, brings forth long suffering, long suffering bringes forth joyfulness : this is Divine Genealogy ; they are plac'd here by the holy Ghost according to their line, as persons, so vertues, are noted according to their Genealogy : Every grace beares, patience brings forth long suffering, long suffering joy, joy brings forth Heaven ; now the Sun is up in the soule and begets *Cardinall* vertues, glorious graces, it makes the very emblem of Heaven in the heart. The holy line must not be broken : as things have their order in their owne nature, so they must have their course in the soule, long suffering for truth, must bring forth joy, and not grieve : a *Jacob* must hold an *Esau* by the heele, joy must embrace rough usage ; out of the sowerest stock, art should

should make sweet fruit come—out of long-suffering, for Christ joy.

Duties are innocent : graces are so ordained to move, as best to speake out mans simplicity, and Gods glory; long suffering is not to leaven and sowre the soule, to make it *regurgitate* bitterly in the afternone, when things have lai'n long in the stomach, but it is to give advantage to a Christian, fully to speake forth his owne integrity, and Gods glory. Long suffering with joy, is a full expreſſion of mans simplicity and Gods Glory. Long suffering in any cause, hath its integrity as the heart is free from repining under it; which it is, when 'tis meate and drinke to suffer for Christ; joy to beare, and to beare long. Grace should move in grace; that's long suffering with joy: grace should move to a Christians grace, and to Gods glory, that's long suffering with joyfulness.

Christians you see your lesson, tis set very high, can you play it? What artists are you in your calling? Can you make good Musick upon a bad instrument? Can you make an instrument goe well, that

5.

Use.

that hath hung long by ? Can you play wel, when the strings be broke? When the back, when the belly of the instrument is broke ? Can you sing the songs of *Zion* in a strange Land? Can yee make melody in your spirits, when never a whole piece in your flesh ? some of you it may be have never a peny in your purse, scarce any rag to weare, no house to put your head in, but live upon the meere mercy of friends, for giving testimony to Christs cause: can yee joy now? Christ hath mingled your drinke with weeping, can yee drinke off this Cup with joy?

Suffering is suffering indeed, when it goes quite through the man, body and spirit; body without all joy, and soule too. A man is plundred indeed, when he is plundred in his estate, within and without; plundred of mony and goods, and plunderd of peace and joy too: no comfort without, nor none within neither, Ah Lord ? here's a man quite undone indeed, her's a man, all over miserable, soule and body bleeding; can there be any gathering to relieve this man ? I have heard many complaine, that



that they are quite undone, the expression hath cut me to the heart, to heare it; their faces all over blacknesse, not one line drawne smilingly. You have lost all joyes without, why but there are joyes within, which the World cannot give nor take, have you lost these too? did the Cavaleers take away all together? mony and plate and Christ too? Ah! poore man, thou art quite undone indeed, certainly the divel was in those Cavaleers.

I would speake to such from this point, which are quite undone, which have lost all, money, and joy too; which have many sufferings upon them for Christ, but can make no joy out of them. Surely I can guesse your paine, you are blind: you know not who hath strip't you, nor when he will returne it againe. 'Tis impossible for a man to joy under long suffering, unlesse a man can looke to the end of it. This makes heavy afflictions light, long afflictions short, to look, where they end. *our light afflictions which endure but for a moment, worke about a farre more exceeding and an eternall weight of glory.* Long suffering is but

I.

*As extre-  
me miserie  
quiets.*

a moment, when compared with eternity of glory. The great Heaven at a distance, makes a little Heaven at present, a Heaven in hell to that soule which hath it in its eye : as these lower Heavens, give a great lustre and vigour at a distance, to beholders, and raise much ; so doth the Heaven of Heavens. 'Tis a Heaven to behold Heaven a farre off, where ever the body be ; 'twas *Canaan* to *Moses*, to see *Canaan* a far off. The sight of the end shortens the way, suffering is deadly long when a man can see no end ; when a man is in darknesse and can see *no light*, 'tis hard to bring the soule to joy in such darknesse. A man must looke upon affliction from one end to to'ther, that would fetch in joy to his soule from suffering. At one end of long suffering for truth, is a father : at the other end, a reward ; which if seen well, will make the longest suffering very short, and very sweet.

2. Can you make no joy out of your long sufferings for truth, I can guesse your paine : there is something heavier then your temporall losse, that lies upon you.

you. Surely you have lost your state, and found sinne : death has a sting ; death of a mans body, yea, and death of a mans estate, has a sting. A little guilt, is heavier then a great deale of misery, then all the afflictions of this World. When bare misery goes over a mans head, though never so much, hee may well stand under this ; but when misery clothes it selfe with guilt and goes over a mans head as *Iniquity*, this makes the burthen too heavy to be borne : when the apprehension of sinne startes out of misery, and stares upon the soule, this killes all joy dead, and the man is not able to beare up, if hee had all the World to comfort him. The cause may be good and the man bad ; 'tis hard to keepe up a bad heart, though the suffering be good, there be so many by-things besides the cause, breake in ; guilt doth so speake, stare, and teare, in such a soule, when any bodily misery growes great and long. Long suffering turnes a guilty soule into hell, a hell in the flesh may be borne with joy, but not a hel in the spirit. Plundered persons complaine they are quite undone, sinne hath

hath done this, fall out with that, not with Cavaleers: they could not have stript you of all, not of your joy, by taking away your goods, no, not by taking away your limbes, no, not by taking away your life: had not you wounded your soules with sinne, neither men nor divels could have stript you of your joy: the wounds which you have made in your spirits, not those which they have made in your flesh, have quite undone you; these are the wounds that have bled to death your joy. Thou hast beene the cruellest Cavaleer to thy selfe, O sinner.

3.

Canst thou make no joy out of thy sufferings for truth? I can guesse the cause: thy sufferings worke no grace in thee—*Wee glory in tribulation knowing that it workes this and that grace*, saith the Apostle, that is, takes off the soule from the Creature, sets it upon God and eternall things. Thy sufferings are meere sufferings, they worke no grace; if they did, thou must needs joy in this to see how a fiery Charet, carries thy soule to Heaven. No affliction is joyous or can be, but as it brings home the soule

loule to God, the Prodigall home to his Father. When afflictions doe barely afflict, and onely afflict, this must needs leave the soule in a very ill frame to joy. Barren cloudes doe not make the Earth smell and smile; barren afflictions, afflictions which make no grace, can make no glory; joy is an afflicted soules Glory. As the vessell comes into forme by beating, so comes in delight: as gold appeares by fire, as Christ is seene in the furnace, so is joy there. Suffering long, and the heart hold it's owne in sinne! Ah Lord! her's a soule in hell indeed: is it possible for such a soule, to make joy in such suffering? suffering long and the heart hold it's owne in sinne? this sets the soule at a greater distance from joy then ever, as one that is wicked and will be so; there is no peace nor joy to the wicked: when will there? when can there? to him that is wicked and ever will be so? that short suffering, long suffering, no furnace, can melt nor purifie. This soules suffering, is and will be, of the same nature with theirs below; there is long suffering and no Joy without possibility of Joy, so will it be with every wicked man. Sinners

There is  
no joy in  
eating of  
huskes.

Sinners tell mee what doe yee see ? what doe yee feelee ? sorrow, but no joy, why that's right : write, *Lord have mercy upon mee*, my hell is begun : my body is desolate, my soule is desolate, so 't'as been long, so 'twill be for ever, because my misery has not better'd me. What no enquiry ? no panting for Christ yet ? will yee rub along through one hell, till you come to another ? O God ! when shall Christ be in request ? bodies bleed, soules bleed, and yet is not a bleeding Saviour sought after, that a bleeding condition may bee made blessed and Joyous. Sinners, you are insnared in an evill time. Did you dreame of long suffering ? what dayes are come upon you ? what rack't soules are within you ? when will this end ? So 'tis, so it must be, till one deepe swallow up another, till the lowest Hell swallow up this nether-most Hell.

Reade my Text once more, God is to be admir'd, so is this point, and ( I thinke ) this Text to be concluded. How tender is God of the felicity of man : hee does much to destroy his sinne, but nothing to destroy his joy, when hee makes



makes him suffer long, he would have sinne die, all sinne, but no joy, no, not a dram, but rise to an exceeding height — *Rejoyce and bee exceeding glad* saith Christ. All that God does, the worst that God does to a Christian, is to make him a Heaven and to encrease it: it should make ones heart leape to thinke of it. If he cast downe, 'tis to raise up; if he humble, 'tis to exalt: if he empty, 'tis to fill; if he kill, 'tis to make alive: if he make misery long without, 'tis to make joy strong within: still he ha's a tender care of mans joy. This is the *Benjamins*, about which Gods bowells beate, let my child suffer any thing, but nothing in his joy. O deare father who can conceive thy bowells to thy children? Lord what is man that thou art so mindfull of him, and so tender of his joy?

He that is in Heaven can speake nothing but Heaven: he that is never without joy, would never have us without joy, although we be never without sin, no, not then when wee doe and suffer most and longest for him: when hee speakes of long suffering, he ends it with

joy, nay, he meanes it all a long with joy. Christians, admire love, God does nothing to make you miserable ; all that is done this way, you doe it your selves. Hee has beene a Father of children, of many children, this many thousand yeares, yet never was knowen to doe any thing, to take away the joy of any. God is very tender of your joy, be you so : he does nothing to kill your joy, doe not you make any thing he does, doe it. When hee makes you suffer much, and suffer long, doe not you make it kill your joy : this is to turne long suffering, into long sinning, yet flesh and bloud is apt to this, I'll therefore speak a word to this point.

Our sufferings looke as if they would be long, they have a long visage in my eye ( as I told you last day : ) how long soever they stretch out themselves, yet I would have you manage them ( as the holy Ghost here speakes ) with a spirit of joy. I will give you three or foure things to helpe, raise your hearts to suffer, and to suffer long, and all along with joy.

1.

You shall be the death of insolent  
wicked.

wickednesse. Should be the joy of a child of God to suffer long, to kill the least sinne, 'tis so killing to his father : how much more to kill a *Geliah*, that is up in defiance against him. You shall kill wickednesse in Armour, wickednesse with a brazen face ; wickednesse with a head-peece, back-peece, belly-peece ; wickednesse wrapt up in Iron, in armour from head to foote ; wickednesse growen so wicked, that thinks she hath made her selfe musket-prooffe, Cannon-pooffe, against the Almighty. Should it not joy a man to suffer long, to kill such wickednesse, to kill wickednesse, that thinks to out-live all goodnesse ? wickednesse that dares G O D, teares God ; sweares, curses, blasphememes, at every word ; wickednesse set all on fire of Hell : should it not joy a man, to quench such fire with his bloud ? should it not be a joy to a man, to put forth an Arme to cast out Devils, though he never pluck it in againe ? should not a Christian make it his honour, his joy, to make devils subject to him ? to make insolent wickednesse asham'd and returne ? or swell and breake and hang

## Usefull instructions

it selfe? should it not joy a man to suffer any thing, to kill a devill? legions of devills? principalities, and powers? Scarlet wickednesse? wickednesse grown so high, as scarce ever was in *England*? 'twas the joy of *Sampson* to suffer any thing, that hee might make wicked Nobles suffer, scarlet wickednesse a never dying Monument of shame, mee thinkes it should make, the most fleshly fearefull spirit in the World Joy, to suffer any thing, to help forward such noble acts as these. To die in the prosecution of a just cause to the life, such a death, is it not life? such heart bloud dropping forth, does not every drop give back a cordiall to the heart, from whence it comes? Such misery, does it not create it's owne joy. Can you not joy in such sufferings, as bring cordialls with them? Such sufferings as are rather joyes then sufferings, they have so much honor and glory in them?

2.

You shall be the death of the Kingdome of the devill throughout *England*, throughout the Christian world. Some thinke the Throne of the Beast is in *England*; I believe, the life of the Beast, the

the life of al beastly wickednesse through out the Christian world, depends much upon these wicked wretches, which live in *England*: is it not time then they were dead? should it not joy any one to suffer any thing, to send such to their place? to damne up Springs of wickednesse? to cut off the devils right hand? to pull downe strong holdes of hell? should it not joy a man, to die dead the divelish world, to die like *Sampson*, and pull downe all the *Philistims* strength at once. A blessing is prouncenced twice in one Psalme, to them that take *Babylons little ones*, and dash them against the stones: what blessednesse then, to them which take *Babylons great ones*, and dash them against the stones? should it not joy one to goe about a bloudy worke, to be so blessed, so particularly, so doubly, blessed?

You shall be the life of Christs Kingdome: the life of his children, Ordinances, spirit, glory, throughout the Christian world: should it not be the joy of a man to die, that God may live? 'twas the joy of God to die, that man might live, *God shed his blood* saith the Scripture,

3.

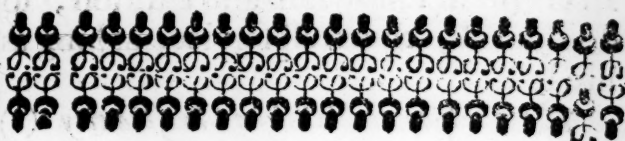
to save the blood of man, and he did this bloody service with joy, with *delight*, saith the *Psalmist*, which notes an intention of joy : should not a man gloryingly breath forth his glory and die, that Gods panting glory in *England*, may recover breath and live ? who would not be ambitious, to be his Saviours Saviour ? to *beare up the pillars of the Christian World* ? as the *Psalmist* speakes.

4.

The integrity of your suffering, depends much upon your ioy in suffering : murmuring suffering is sinning, you will suffer for this againe. As God calles for the heart in doing, so in suffering; I cannot stand on this, let mee conclude all thus; G O D owne the cause that you owne : should it not joy a man, to march after God? you are willing to lose your blood, and God is willing to spare it. The more backward you are to suffer, the more you will suffer; the more forward, the lesse. Joy to suffer long for Christ, will shorten long suffering.

FINIS

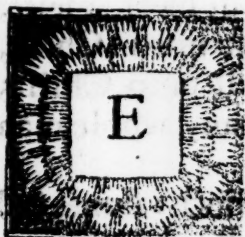




USEFULL  
INSTRVCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. II.

*Strengthened with all might, according  
to His glorious power, unto all patience  
and longsuffering with joyfulness.*



Very word in this Verse,  
hath it not been a sweet  
flower to smell to ?  
the whole is a bundle of  
myrrhe. 'Tis a Verse fil-  
led with the pantings of  
a precious spirit, which are, to be fil-  
led with God : to have all, of that which  
is indeed all: all soule strength, all soule  
wealth, *all might. — all patience, all joy ;*

all Christ in fellowship and fruition, to doe him all, cheerfull service, as long as life lasts.

\* In the  
Kingdome  
of grace.

*There is holy ambition in Christianity : (i)*  
to be greatest in the Kingdome of God:  
\* to sit on Christs right hand, as he sits on  
his Fathers right hand; to have all power  
given unto us, to doe all workes well,  
which are assigned to us, as he did; the  
whole soule to lie in the bosom of Christ,  
and so to be all in all, and answerably  
all, unto all; all in point of power, pa-  
tience, joyability and cheerfulness un-  
to all duty.

O how good, a good heart would be!  
all good; all good in the worst condi-  
tion: grace would be absolute, grace  
would have all grace, that all the world  
may see nothing in her but like her selfe,  
in the lowest condition: a man in Christ,  
would be all in Christ; all unto Christ;  
outside, inside, whole man, whole man  
Christs with joy.

- i. Things have their instinct: stones fall  
downward, and they fall as low as ever  
they can, to get to the very center if  
it possibly may be: so sparkes fly up-  
ward, and they ascend as high as ever  
they

they can , to get into their own Heaven if it may be. *Eagles* fly high , and come as neare the Sun as they can. Grace hath its instinct ; it ascends , and ascends as high as ever it can ; would come as neare the Sun as 'tis possible ; 'twould be *like him* ; 'twould shine in a darke World, in a darke night , in a desolate condition gloriously, as he did. A Christian would be all of that nature , of which hee is so little : hee would bee in all conditions himselfe , above himselfe ; a Christian in state, when a man in no estate.

Things have their sense. Senses are greedy, they are never satisfied, they still cry, *give , give* ; the eye is not satisfied with seeing , nor the eare with hearing, nor the mouth with tasting : so grace, 't'as its instinct ; yea 'tas more : 't'as sense : grace can see grace, grace can tast grace, grace is sweet to grace ; the new man can savour the things of God. A Christ can desire as hee tastes ; pants , and Prayes , as he feesles ; hee pants for flagons , he feesles drops so sweet ; for water brookes , he sees little streames so pleasant. Gods children are very craving ;  
the

2.

the more receiving, the more craving; receptions are so sweet, sense is still eged on; divine sense, divinely exorbitant, never satisfied; it cries give, give all: all strength, all patience, all joy. The crying of a babe, is after all that the breast will yield, yea, after all that both breasts will yield; after all that a Saviour hath purchased, and made giveable:

3. Things have their reason: man moves *ex judicio*, he discourseth worth, and so makes out: pearles are no lumber; silver and gold, no lumber, but treasure, pure treasure; I would I had my house full of these saith he. Reason hath found out, and pitcht upon worth, and this makes desire mighty vast; the man would have all, 'tis so good, 'tis so precious, such meere treasure. The new man, is of the clearest reason, of all men; he discourses worth at a greater height, then any man besides, and so makes out. He lookes with a very piercing eye upon every thing; through Pearles, and through gold, though the hardest things to be pierced, and finds out exactly what they are, and calls them exact-

ly as they are, *corruptible things* : grace only goes for Jewells with the new man; in these onely no losse, no lumber; in these onely no vanity, no vexation; in these, God; so much of these, so much of God; all these Jewels in my bosome, and all Christ, all Heaven there. Thus the new man discourseth worth at a mighty height, and makes a very exact judgement goe before, and then a very vast desire and endeavour, answerably to follow after: give all, of that which is above all; of that which will make me above all, in the lowest state: give me *all might, all patience, all joy.*

Things have their rule, and so must be prosecuted. Things earthly have their bounds: things heavenly, none; neither poverty nor riches, when one prayes for earthly things: no poverty but riches, not some but all, when one prayes for Christ; this is the rule. The measure is no measure; the stint is all, *all might, all patience, &c.* All paines, all prayers, must al run out at this height, for all grace, or they will runne all too low, below their rule here in my Text.

The

Use.

The World is damnably beside this rule: examine your reach, what do you graspe after? after what do you open your hands, and your mouths, wide? which way lies your ambition? your covetousnesse? to have all the World, or all Christ? to have much honour, much wealth, or much grace? to be an *all* within your selues, or to be an *all* in and unto Christ?

Fallen man is a greedy creature as Banckrupts usually are; hee has lost all and he is grasping for an *all* againe. Know your state: 'tis wrong, 'tis wretched: observe the greedinesse of your hearts, and which way it lies, or your soules will be lost in an evill covetousnesse. Two things make up an evill covetousnesse, when a man desires *illicita simpliciter*, or *licita illicitè*; Things forbidden in themselves, or things forbidden so; to make nothing *all*; vanity, chiefe, \* You seeke great things to your selves, do you seeke great things for your soules? every man is grasping after much, after a little *all*: tell me, what is that all.

\* Earth,  
Heaven,  
Earth, all.

'Tis a lost man, that observes not  
which



which way the strength of his soule works, and spends it selfe. 'Tis horrible wickednesse, to let a mans strength passe unnaturally from him; to let his precious soule, spend its reines in a bed of vanities. A mans soule wastes it selfe unnaturally, when it workes greedily towards any thing but Christ, and grace. There is more done to this man, then hee will believe: 'tis a man let loose to the Creature, for not taking pleasure in G O D. When a man cannot finde enough in God to make him his all, God gives up that man to some lust, to make nothing all: affection flies out strongly, fearefully, now: behold a man sick of love to a lie! a man that will kill himself with love to an Harlot

'Tis one that beares his judgement already, conscience wounds, kills this man dayly, for burying love in a dung-hil; for prostituting his glory to base Earth. God vexes this heart, as the expression is *Ezekiel the 32.9. I will vex the heart of many people, &c.* God is a vexing God to the heart of an earthly man; he wakes sleeps, eates, talks, laughs, with a sad, restless soule: he sleeps but  
his

his conscience wakes : hee rises, but his heart is downe : 'twould bee loaded with thick Clay, and 'tis loaded with a witnesse: Ah Lord ! has not the Earth enough, that cannot beare up his earthy heart, 'tis so heavy?

This soule is in a deepe Consumption, farre gone from GOD ; if any thing will fetch him back, 'twill be to consider his folly, and how favour stil waites to bee gracious to him. All earthen Cisternes are crackt : what folly is it to seeke for all, in that which will drop out all ? Things cannot hold much, things shall not hold much, which you too much bend after. All is lost, when the World is made all: Death is in the Pot, when you are taken with the Broth, the Birth-right is as good as actually gone, when affection is so strong to Pottage. Ah Wretch ! thou hast lost thy soule, to gaine the World.

If this wil not fetch back the Prodigall, this added, will, or nothing. Favour yet waites. A Soule that hath beene a great Traveller in the World, that hath gone through the vanity of the  
Crea

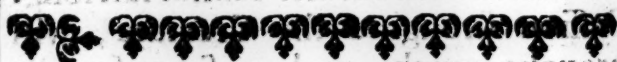
Creature, through strength of desire and curiosity, may returne to Christ and be welcome: 'twas the Prodigalls case; hee had spent all, wasted prime love, prime strength, and then returned, and God accepted. 'Twas likewise *Salomons* case. Love turned at a low ebb, it met with Love. Inclinations of heart are deare to Christ. Smoaking flax is not troublesome to his eyes; hee will stoop and blow it, to make it flame. Christ is taken with a sinner, whensoever hee beginnes to pant after him. Bestow love upon Christ when you will, hee will meete you; or what Love you wil, hee wil out-Love you. Promise to your selves what you will in Christ, you shal finde it and more: make a God of Christ, you shal finde him so; make him al, and you shal finde him al; more then al the World beside.

But take this Item along with you, A Soule in extremities cannot last long. Passion strong to the Creature, will provoke much, and consume speedily; what is done therefore in point of remedy, must be done speedily, or  
the

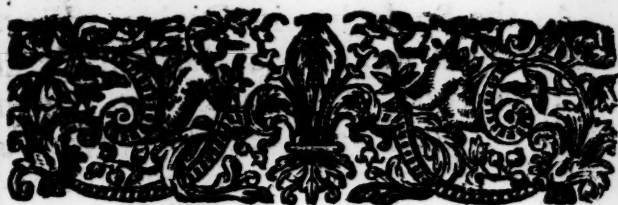
the Soule is lost : a Soule a Fire to  
 the Creature , must bee snacht as a  
 Brand out of the Fire ; 'twill suddenly  
 bee consumed else. A Soule posting  
 to *Hell*, wil quickly be there. Greedi-  
 nesse surfets ; surfets make quick dis-  
 patch ; Death is at the doore , when  
 the Soule is exorbitant ; the Creature  
 is now made a God , GOD will not  
 now endure nor forbear longer. Let  
 exorbitant Soules thinke of this, and  
 thinke what they have to doe,  
 and doe it.



*The End of the first  
 Verse.*



USE-



USEFULL  
INSTRUCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. II, 12.

—Long suffering, with joyfulness.—  
Giving thanks to the Father, &c.



Stand at the end of one  
Verse, and looke to the be-  
ginning of another, and you  
wil see what is the proper-  
ty of divine joy : It sets out  
the soule for Heaven ; *It makes a very*  
*ascending frame of heart* : it tunes and  
winds up every string to praise God —  
*with joyfulness,* — *Giving thanks to the*  
*Father, &c.*

D &

Q

As

I.

As the Soule has its Divine advantages, so it mounts : as the body hath its advantages, so ( you know ) with facility it vaults and leapes. Joy is a soule lifted up by God, 'tis the soule upon Eagles wings ; the soule easily mounts Heaven-ward, when God lifts it. As sorrow is Gods casting downe the soule — *Why art thou cast downe O my Soule? &c.* And then the soule is fit for no duty, disadvantage is so strong upon it ; so joy, 'tis Gods lifting up the soule ; upon this advantage it can doe any thing, goe up hil with ease, mount to heaven facilly. Joy, 'tis Gods giving winges to the soule, to fly after him. A soule winged by God, will mount as high as God, as high as the highest Heaven, where God is : 'twill after God from favour to favour ; from bush to bush, as young Birds doe after the old one, when they are by the warmth of the old one fledg'd and can flee ; as soone as the old one hath featherd and winged them by warmth, they after him from twig to twig, from Tree to Tree and hang about him : So doth the soule as soone as warm'd and winged with joy from God, make after him to



to Heaven with praise, let disadvantages bee what they will. You cannot keepe young ones in the nest, when once feather'd and winged; no more can you keepe the soule from ascending to Heaven, when warm'd by God with Joy.

As the soule is in divine strength, so it ascends. Smoaking flax goes up to the lower region, flaming flax goes higher, and is far more mounting: joy 'tis flaming flax, 'tis the soule in a blaze; a great blaze ascends very strong, and very high, as high as Heaven, into the very presence Chamber of the King. Things mount as they are in spirits: joy, 'tis a soule full of the holy Ghost, one spirit in the bosome of another; a soule captivated in Christ, cannot but goe where 'tis carried: every heart Christ takes, hee carries home to his Father with joy, magnifying love revealed—with joy giving thanks to the father &c.

As the soule gets o' God, so it ascends to him: when it gets 'most of him, it ascends most and best to him. Joy 'tis Gods comming downe and filling the house:

as you reade of the Devils comming downe, that expression notes his extraordinary working, in and by the children of disobedience; so notoriously, as if he were in person present here, and had no other residence but in their hearts, no dwelling but here, as if he had removed his shop above in the Aire, and brought all his tooles and black family downe upon Earth: so joy 'tis Gods comming downe, I cannot borrow a fuller expression; 'tis God extraordinarily present, and working in the hearts of his people, as if he did make Heaven it selfe descend, and bring down all the glory that is above, and let it in the midst of man. God thus working in man, such workes worke out, work up very high; Ordinary workes may be vail'd and hid, extraordinary, cannot; they will breake out, ascend and publish themselves in the Eares of the Author: these are workes so wrought, as made alive, and with Legs to goe home again, and acknowledge their Father; so are all graces when divine joy takes them, made alive and ascending home, to acknowledge their Father—with joyfulnessse

fulnesse—*giving thanks to the Father, &c.*

4.

I have said something for the soule, I wil say something for graces, to hold out the truth of this point to you, *That joy makes a very ascending frame of heart.* As graces grow to maturity, so they make home. Joy, 'tis grace grown up, grace grown tall, to mans estate, to maturity of knowledge, to maturity of expression : Joy knowes her father, which no child else in the soule doth ; can owne her father : Joy is strong, she can, she doth necessarily extoll and lift up her Father—*With joy—giving thanks to the Father, &c.*

5.

Finally, for I will name no more things of this nature : As things are in pu ity so they ascend. Nothing so pure as divine joy ; 'tis the meere reflection of Sun beames, the resplendency of Gods smiling Face. Sun rayes and beames goe forth , and then reflect backe againe, warme the Earth and then back to Heaven againe : so doe the beames of Gods Countenance , warme the cold heart of man with joy, and then these and the soule too back to God againe.—*with*

joyfulnesse—giving thanks to the Father, &c.

Vsc.

You see the nature of divine joy : it makes a very ascending frame of heart, it sets the soule upon wing for Heaven, it makes Cripples leape and praise God. What is the nature of your joy ? Doth it make you flee up, or flee out ? Does your joy make you wantons, or Puritans ? 'Tis a pastime to fooles to doe wickedly : many are worst, when merry'st. Ah Lord ! what basenesse doe many belch forth, when their hearts are upon a merry pin ! how proudly ! how uncleanly ! how loosely doe they speake and doe ! If there be any joy in *Hell*, 'tis this certainly ; the diuel listes up that heart that thus joyes, that in joying lifts up it selfe against God. Cursed is that joy, that makes God sad : Cursed is that joy, that leades to weeping and wailing and gnashing of teeth : in a time of joy (as you make it) I am come to speake of joy ; 'tis a good hand of providence so to order our way : I wish I could so handle this point of joy, in this time of joy, as to make you all to looke wel to your joy.

Time

Time wil not suffer me to say much :  
I can onely say this , watch your hearts,  
a loose time is come, 'twil suite wel with  
loose soules: you wil see many damnably  
merry. Carnall creatures wil leape out  
of their skin, out of their soules into  
*Hell*, when their bellies be ful. Belly-  
gods, set a knife to your throates, have  
a care of your soules, as you love your  
soules looke to your joy ; eate and  
drinke and rise up to play, and not rise  
up to pray and praise God, and your  
Table wil be your snare, your death.  
Your brethren have too little, wil you  
eate too much ? your brethren fast, wil  
yee feast ? your brethren bleed, wil  
yee wantonly sport ? they are kill'd with  
griefe, wil yee kil your selves with joy ?  
What a strange Kingdome shal we ren-  
der our selves to be, in the sight of  
God ? some bleeding and groaning, and  
some surfetting and chambering; some  
reeling and falling, with deady bullets  
in their sides, and others reeling and fal-  
ling, with too much drinke in their  
bellies ; some wallowing in the field in  
bloud, and others wallowing in the  
streets in vomit : Ah Lord ! wil not

It fell-out  
to be an  
eclipse,  
that day  
this Ser-  
mon was  
preached:  
Christ-  
masse e-  
clipsed  
Sunday;  
'twas ve-  
ry sad to  
behold, to  
tender  
hearts.

this make vengeance smoake against England?

Christians and sinners, I am affraid of these prophane dayes : *Jobs* feare respecting his children, when they were going a feasting, is strongly seild upon me, lest you pull your houses about your eares, by carnall and unseasonable joy. I charge you al, by the dreadfull comming of the Lord Jesus, whose bloody sword is drawne in the Land, and set at your breasts, that you looke to your joy, in this sensuall season, and make it divine. Let your laughter be turned into weeping, as the Apostle speakes, if ever that were seasonable, 'tis now. Some can smile and weepe, 'tis a comly countenance now : if you can so joy now, doe. Remember God when your hearts are cheer'd ; remember the afflictions of *Ioseph* in your bowles : what a wonder is it that this cup of beere, is not a cup of bloud ! thus lay your hand on your breast. In your chiefe joy forget not your selves, forget not your brethren, Forget not God, lest God write up your wickednesse on the walles, in your consciences, as hee did belluine

*Beltshazzars,*



*Beltshazzars*, and make your soules ring of your unseasonable joy, to the day of your death. *Germani'es* wicked feasting, 'tis deadly cured ; their great drinking, is turned into great bleeding ; their great feasting, into famine. Be instructed *England*, be instructed: so elle wil be the deadly cure of thy excessse.

You observe dayes and *good times* ( as you call them. ) I am affraid of you, observe your soules : observe your joy, how holy it keepes these holy dayes. These holy dayes are betraying dayes, they are the divels snare to thousands ; how many thousands have more wrong'd their soules, in these few dayes then in al the dayes of the yeare besides ? and yet this soule-undoing time, must be call'd a *blessed time*. Our wickednesse upon this blessed time, hath brought many a curse ; our evil joy, much griefe: if we shal yet continue it, when shall our griefe end ? The devil hath many snares for the poore soule of man, but they are worst, which are wrapt up in joy ; least discerned, but catch most and kil deadliest. Slips in mirth and in joy are pleaded for, the divel hath  
enough

enough now ; the man does the diuels worke, the diuel may keepe Christmas, holy-day too now, if he wil, his work is done for him. I am led to brand a bad joy : I am commanded by this point in hand, to stigmatize al joy that is not divine, that makes not an ascending frame of heart : I will doe this in three or foure things briefly.

I.

Bad joy hath this grand evil in it, *It strips God of all*. No evil carries the heart so totally from God, as evil joy : it carries away the heart, and every heart string ; *The soule and all that is within*, as that full expression of *David's* is ; the soule and all within, the body and al without, every sinew and nerve, are set intensely awry, when joy is awry. A man is very heartily wicked, very totally wicked, every faculty, every sinew stretch themselves to sinne, when sinfull in joy. There be many sacrificers to the diuel, but none sacrifices so bountifully to the diuel as joy doth, when corrupt : she sacrifices *totum universale, totum particulare*, al in generall, al in particular, al the man, al the joints nerves and sinews of the man, to the

ut-

utmost; All the bloud, all the spirits in the bloud, al the spirits generally throughout the whole state, doth bad joy set a dancing after the devill, so that God hath nothing left him in this man. A merry divel jostles Christ out of all.

Bad joy hath this ground evill in it, *'tis stiffnecked*; hardest of any to returne, to be reclaimed. A mans joy commands all, and is all, and wil be all, to the heart. A man is most hardely brought to part with his joy. What is so deare to a man as his joy, let it be what it wil? 'tis his Heaven; the soule and Heaven are inseparable, they are so identified, so one in another above al other things. Joy and the soule are more identified, more one in another; then the soule and any other passion or thing whatsoever. 'Tis almost impossible to separate things which are so neere, onely the power of a God, which can doe any thing, can doe it. Hence 'tis, that t'is so hard to bring a man to leave sinne, when his soule hath found out joy in it, when the sinner can make musicke to himselfe in his sinnes, when the sinner by art hath made an instrument of his sinne, a Lute to play upon,

on, and delight his senses withall ; Joy, 'tis a fragrancy made from many flowers, with much picking, choosing, and composing of flowers ; tis honey gather'd with much art, from much variety : the soule is not easily brought to put that by, which it hath so spent it selfe for, and so laid out its utmost art and skil after. Bad joy, 'tis the soule in the armes of the diuell, hee holds fast : 'tis the soule in the bosom of the devil, two evil spirits deare each to other, making their felicity in and of each other ; evil spirits endear'd are harder to part then evil bodies.

3. Bad joy, 't'as this grand evil in it; *'Tis the completion of euill* : 'tis wickednesse, ful : sinne growne old, out liv'd al vertue, yea, out liv'd all conscience ; for till conscience was quite dead, bad joy could not live. Bad joy is an evil that hath conquer'd vertue, truth, conscience, God ; and triumphs in this victory : all the tone now is, *hang sorrow*, and yet hell now gapes for the man, and never so wide as now. Sinne may be growne old when the man is young, 'tis many a young mans case, the Lord knowes ; nothing mature in them, but sinne, as you may see by their

their joy and triumph in it ; fit for hel, ere they come to age , to be fit for their patrimony.

Bad joy, hath this grand evil in it : *It sets the Soule very neere wrath* ; at the gates of hel , knocking to goe in. Evil joy 'tis a Malefactor upon the gallowes , there is but a step betweene him and turning off : *The triumphing of the wicked is short*, when once a sinner beginnes to triumph, he has but a little time to live. Seest thou a sinner laughing ? stay a little, the next change of countenance , will be weeping and wailing and gnashing of Teeth. You say of some notorious persons, that the gallowes groanes for them: when you see a man notoriously wicked, joying and triumphing in sinne , Ah Lord / hel groanes for this man, hel opens for this man , in a moment he will goe down to the pit. We leave him there, and conclude.

4.

Job. 30. 5.

FINIS.

USE-

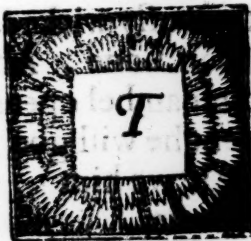


USEFULL  
INSTRVCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. 12.

*Giving thanks to the Father, &c.*

*Defin.*



**T**hanks giving (according to the sense of this and other Texts) is a divine returne of divine love: 'Tis a Sea going forth into al the veines of the Earth, and returned againe to its selfe, by Rivers and Streames. God is infinitely out here below, and yet all upon finite man, man is to make a returne of al, and in Gods own coynes love, for love; to make Gods owne doings and dealings,

ac-



acknowledge him and own him ; al love to the Creature , respecting body and soule, in prosperity and adversity, to cal him Father : *giving thanks to the Father.*

Man is the mouth of the Creation , to make all the workes of God speake, and acknowledge their proper Author ; all the power , al the wisdom, al the love that is in them , to God as their Father. Every Creature hath a rude speech to this purpose, of its owne : that is, as Gods owne glory, gloriously revealed in them, sensibly speakes forth himselfe. But man is formed intentionally , and very transcendently to this worke ; to speake not rudely , but divinely , accurately ; to make power speake, and to speake to the life ; wisdom speake, and speake to the life ; every mute Creature and action , and al the love that lies mute and silent in them , to speake out and prostrate it selfe , to God as it's Father. *Giving thanks to the Father ; who hath made us, &c.*

All things in the World , in the Heavens , in the Earth , in the Sea , have Gods marke upon them , as his goods ;

as great Merchants set their marke upon all the goods which are theirs. God hath not left himselfe without witnesse, throughout the Creation; Now thankfulness, 'tis a going from Creature to Creature, from worke to worke, to finde out God, his marke, his image and superscription : to whom doth this belong ? To whom that ? if the Echo be to God : why ? give unto God the things that are Gods : if this creature or action, be so fat, so mute that it cannot speake, nor call God Father, I will for it, saith a thankfull soule : let God have all his owne, let him weare his one glory himselfe, and none else; Father al love, to all things here below, temporall love eternal love, upon him. *Give thanks to the Father, who hath made us meete, &c.*

Thankfulness is a making every thing that is good, to cry Abba Father to God : every thing that is good, and all the good that is in every thing, what is simply and totally good ; what is subordinately and finally good, good in its end, as troubles which prepare and fit for Heaven : what good is in the staffe, what

what good is in G O D ? what good is in good , and what good is in evil ? thankfulnesse goes a fishing and gathering for love, every where, and to every ones doore ; to hel doore, to Heaven doore, to present it to its owne Father, *giving thanks to the Father who hath made us meeete to be partakers of the inheritance of Saints in light.*

Thankfulnesse , it is Gods faithfull register. 'Tis Recorder to the great City above ; 't hath an admirable memory, nothing dies that love does ; tis a grace which layes up doings , sayings, yea, whisperings of love in the heart, many yeares and ponders them every day, every houre, and keepes them alive, and as fresh and fragrant in the soule ; as if but now done. Shee writes love, as he writes beloved, upon the Palme of her hand ; she is never forgotten, nor never forgets ; she remembers dayes of Old ; dayes of love, though never so old, are new. Thankfulnesse makes mercies live as God lives, *for ever. His name is had in everlasting remembrance, &c.* By whom ? by a thankfull soule by none else. There is no grace makes Chrono-  
R logy

logy so exact for yeares for dayes, for houres for all circumstances, as thankfulness doth. How long God hath beene a Father : in what condition a Father, in what manner and measure a Father : to what end a Father, to bestow an inheritance ; what inheritance for kinde, for situation ; whether in darkness or in light, she exactly records all. *Giving Thanks to the Father who hath made us meete to be partakers of the inheritance of the Saints in light.*

Thankfulness, 'tis Gods bountifull paymaster : 'tis a returne of Gods own with advantage ; his favours, and mans heart in over and above, for Gods favours. A thankfull man cannot nakedly returne fatherly love ; hee binds up his heart in his acknowledgements ; hee bundles up blessings, and bundles up his soule in them, and so carries them al together to Heaven. *All his benefits, and all my soule, and all that is within it, let them al goe together to Heaven, to make an offering of thanksgiving. Let the Arke goe home againe, but by no meanes let it goe home empty ; send costly Pictures of Gods dealings home*

home with it, *golden* Emrods, *golden* Mice: let Christ and love revealed in my soule, be returned by my soule home againe, but let them not be returned empty, sayes a thankfull man; let me picture out and engrave Gods kinde dealings in my heart, and so send Divine favours and heart together, home to Heaven: yea if I had tenthousand soules, ten thousand Jewells more precious, then that inmost Jewell of all in my breast let that love which hath made it selfe my father, and made me out an inheritance, as a child, and me fit for that inheritance, have all. *Giving thanks to the Father, &c.* Understand this to be a heart speech, a soule breathing, an intense totall soule breathing, heaven-ward.

Thanksgiving 'tis a presenting God with his own; with all his own:—*with thine own have wee offered unto thee saith David in his thanksgiving: wisdom, might are thine, all that is good comes of thee.* A thankfull man hath no good thing of his own, 'tis all Gods that he has; his wisdom, Gods; his strength, Gods; every good thought of God; to doe,

to will good, of God; whatsoever hee has, whatsoever hee is, is grace—by *his grace I am that I am*: this is the naturall language of a thankfull soule. All good in me, al good that comes from me, is of him and through him, and therefore all shall be for him: inheritance, fitnesse for this inheritance; all felicity, all that belongs to felicity, have no naturall, but a divine father. Giving thanks to [*the*] Father, &c. 'Tis an expression κατ' ἐξοχήν, 'tis a breathing out of all, for all, to him that is al. Gods fathering of man, hath al favours in it, all favours have two parts, an inheritance, and fitting for it, and both in this Text, and both taken up with one hand, to wit with thanksgiving, and lifted up as high as Heaven.

Thanksgiving, 'tis a spirit still upon the wing, rising and ascending to Heaven from every thing; never at home but at Heaven, 'tis a very low thing, that he cannot rise from as high as Heaven: hee eates and lookes up; drinkes and lookes up; lookes downe and lookes up; whatsoever he lookes upon, he



he cannot looke off God : whatloever he sees, heares, tafts smells, he takes wing from, and goes bound in spirit for Heaven—*whether yee eate, or drinke, or whatsoever hee doth, he doth all to the glory of God.* Thankfulnesse is an Eagle-grace, whose gamelies all in soaring & mounting, towards the Sun : 'tis a soule still travelling from Earth to Heaven, from the creature to the Creator : tis he that brings tidings to Heaven still of the lost goat, of the lost sheepe, of the lost Son; of what of Gods was lost, and is found here and there, in this person and that, in this thing and that ; which makes that transcendent joy above : 'tis a man whose minde runs upon God ( as you have such a phrase ) nothing but God is in all his thoughts ; he is lost in love, and can finde no way out, but by breaking out to Heaven. *O the depth of the riches both of the wisdom and knowledge of God, &c.*

Thankfulnesse doth presuppose admiration : a minde over-matcht with matter. The soule is big with admiration as it can goe, ere it kindly and naturally brings forth thanksgiving. A little makes

makes a thankfull man; admire much;  
 the least of Gods mercies, O how great  
 tis, to a thankfull soule? A thankfull  
 soule sees nothing but wonders; bread  
 a wonder, a crum of bread in his mouth,  
 a wonder: clothes a wonder, any rag on  
 his back, a wonder: any whole peece  
 in his flesh, in his spirit, in his estate, in  
 his name, a wonder; O how big are all  
 a thankfull mans mercies, and how little  
 he? how tall and proper every mercie,  
 and what a dwarfe he! How good is  
 every piece, but the midle piece! what  
 a worme is man, and yet how used by  
 God above a man, *set little lower then*  
*Angels!* What a nothing, what a worse  
 then nothing is man, and yet what an all  
 is God to him! these two wonders make  
 a third, to wit a dead heart alive, and  
 leape as high as Heaven. *Giving thanks*  
*to the Father, who hath made us meete,*  
*&c.* You see thankfulnesse hath here a  
 great many wonders in her eye, and this  
 stirs her—*who hath made, and made us:*  
*and made us, what? why partakers of an*  
*inheritance: what inheritance? why an*  
*inheritance of Saints: where doth it lie,*  
*why? wonderfull strangely, as high as*  
 Heaven

Heaven, in light:admiration (you see) is the naturall mother of thanksgiving, giving thanks to the Father who hath done all these, and these favours for us.

Finally ( for I will name no more things about the opening of this doctrine, though it were worthy long dwelling upon ; thanksgiving , 'tis the proper worke of a Christian, and the naturall worke of an Angel. A Christian is organized above all men, sweetly to tell God, his own : he can dive deeper, ascend higher, run faster and further after God , then all the lower World beside. 'Tis proper onely to a Christian to see love, to taste love, which are the strings onely which thanksgiving makes musick upon ; shee can play nothing but love lessons. No man is divine but a Christian, all others are but sensuall, and to be ranked with brutes in point of thanksgiving, for they give as good praise to God for any thing they have, as any carnall man, and better. *Brutes* cannot speake, but their bodies really answer their end, which is reall thanksgiving, for what they have and are: 'Tis a reall returne of all, for all. A carnall

nall man can speake *God I thanke thee, &c.* But neither tongue nor hand, neither soule nor body answer their end, and so man makes himself an Hypocrite, which a beast cannot do.

The *Waves* clap their hands (saith the *Psalmist*) many carnall men do not so much in point of thanksgiving, the best of them can do no more. All *inanimata* and meere *animata*, they are only Creatures *ad extra* respecting thanksgiving, they can onely clap their hands, and clap their wings, and all carnall men can do no more; their Creatures onely *ad extra* respecting divine workes, what they can do at these is onely with their hands and with their tongues, clap their hands, clap their breasts and lift up their eyes which some *Brutes* will be taught to doe in time.

As thanksgiving is the proper worke of a Christian so 'tis the naturall worke of an Angel, their breathing is divine praying: they are spirits of honour waiting upon the King of glory, their place and their shape is for transcendent melody: the advancing of infinite love is all their worke, they speake nothing else,

else, doe nothing else, nor can doe; as the workes you doe naturally you doe necessarily; you breath and you can doe no otherwise. They are just under the line, love shines mighty hot upon them; with full face, with perpendicular rayes that they are in a continuall rapture which necessitates heart lifting and leaping and nothing else, and makes Hallelujah's all their language. They are taken up with returning what they heare, see, feele, taste, and live in, and live upon. The result of all is this thanksgiving, is a divine returning of divine love: a rendring to God as wee have received as that expression concerning *Hezekiah* is; 'tis said hee rendred not, or as it is in the Originall repayed not according to what he received, which is a full and a lively definition of thanksgiving.

Let's all mourne and take on, we are all behind hand with God. The Christian world is become bankrupt, quite broke, makes no returne to God of his love: he is issuing out proceffe to sieze upon body, goods, life, and will be put off no longer: bloudy Bayliffs are abroad for bad debtors, all the Christian world

over;

*Use.*

over ; Christians are broke and make no returne, God is breaking of all. He cannot have what he would have, what he should have, hee will take what hee can get ; for many he will take goods, limbs, armes, legs ; hee will have his owne out of your skin, out of your bloud, out of your bodies and soules: he is setting the Christian World as light and as low, as they have set his love. Ah Lord ! what a time do we live in ? Long suffering is at an end : mercy will be righted by Justice, Justice will have all behinde, 'twill be paid to the utmost farthing ; 'twill set abroach your bloud, but 'twill have all behind. *England* looke to thy self: how much hast thou received? what hast thou return'd ? there is but one thing will undoe thee O *England*, to wit, ingratitude, not returning as thou hast received.

I.

There be three or foure things which broadly speake, *Englands* ingratitude. *Great favours overlookt*, So great things scarce in any age as in ours, hath God wrought, yet what impression is there to be found, in any mans heart ? wroks are great, and yet make but little impression;



pression ; as fast as wrought , dead : 'tis deadly ominous. Tell mee , are your hearts in a flame of love ? doth Heaven ring with your praises ? have not , doe not the dealings of God challenge this of every one ? The dealings of God with *England* , carry a sweete Face of love , and their inside seemes very killing and judiciary , they leave all hearts so flat and so low , at such a desperate losse still , as if nothing were done : the greatest Victories , the greatest deliverances , keepe up the heart but a day , but an houre : Our favours are great , but worke not answerably , There is no one thing more sad in my observation : they are great onely to looke upon , not great in their efficacy and power upon the soule , which may make you all look about you.

The buddings of great desolation appeare , *The Lord pity thee England , The Lord pity thee England* . Wee grow cold , under the rayes of fervent love : dead , and nothing will keepe us alive . The Revelation of great love , made us a little warme for a time , and lifted up our hearts a while , high ; and now they  
fall

fall deadly fast ; 'tis deadly presaging.  
 If nothing will keepe up the heart, all  
 wil downe, all must necessarily downe.  
 If *Ely* cannot keepe up his spirit, hee  
 will not keepe up his person : if the  
 heart be broke and downe, the necke  
 will be broke too ere long, and all  
 downe : a sinking spirit, presages a sink-  
 ing state. Every mans heart ere while,  
 was at his mouth leaping, now 'tis at  
 their heeles running; love unto miracle  
 will not keepe us alive, nor keepe up  
 our hearts and hands, to magnifie God :  
 what desolating ingratitude is this ?  
 Every one lookes heavy, speakes heavy,  
 sighes heavy, scarce one magnifying God.  
 What shall I doe sayes one ? What  
 shall I doe sayes another ? Why, what  
 does God doe ? eye him, doe your du-  
 ty, follow after him with praise, or  
 you will murther your selves and many  
 more.

2. A second thing that speakes broadly  
 and sadly, *Englands* ingratitude, is,  
*Concurring and assisting providence checkt* :  
 A willing God to doe great things for  
 his people, sleighted. Love workes rich-  
 ly, wee worke poorely : wee let love  
 die.

die in travell at our doore ; we are likely then, to make a goodly returne of love, are we not ? we are lazily making our selves ready, when love calles and puts in her finger at Key holes, and crannies, gloriously to us, which is grosse ingratitude, and for which the Church was heavily judged, with a departure. We take not Christ by the hand, when he stretcheth it out to us ; we doe not welcome Christ, as hee comes smiling and with a countenance like *Lebanon*, towards us ; wee doe not blesse, kisse, and embrace him, when hee shewes his Face as an Angel : greater unkindnesse and ingratitude, can there be ? Wee let mercies, great mercies, melt away in their owne grease, and make nothing of them for Gods glory, or our owne good ; as if great favours cost GOD nothing, Gods people nothing, or were worth nothing. Heaven opens and our Eyes are shut : Heaven opens againe, and our Eyes are still shut. God makes his glory passe by us, and we let it passe. Greene mercies, raw mercies, halfe mercies, bastard blessings will content us, when full favours, mature favours, ad-

admirably proffer'd. We check a bountifull God, a willing Father, Is not this base ingratitude? we sleight full love, when fully proffer'd; a plant of renowne, when proffer'd in a way of renowne: Is this to returne full love, fully? to kill it in travaile? to strangle it in the wombe? Because the man-Childe makes Panges and Throwes, therefore weary of travaile, and any peace, so but an end of this War; Any reformation, so this corporall desolation, were but ended: O base England.

3.

A third thing that broadly speakes *Englands* ingratitude, is this, *gentle corrections unobserved*. Who observes how tenderly the bloody swords, is manag'd in *England*? How in the midst of Justice, God remembers mercy? who is taken with this? how many hearts doth this raise to follow God with praises? What an Earth-quake Justice makes, in the joints of the wicked! What a brest worke in Battaille mercy makes? to save the innocent! Few to resist many: few to kill many! how sparing of good blood, is our good God! how carelesse

lesse of bad ! How hee doth droppe in  
reliefe like Aquavitæ , when wee are  
ready to swoone , things goe so ill !  
How many hearts are taken , rais'd up,  
kept up , blessing God for this ? Mer-  
cy Exalts her selfe against Justice , shee  
leads and guides our bloody Armies ;  
Justice is but as a common man , wounds  
and killes here and there , where mer-  
cy bids it. At most , justice brings up  
but the reare in our Warre , shee comes  
behinde and Treades a little upon our  
heeles , and bruises that , whiles shee  
breakes the heads and neckes of the  
wicked. O what Heavenly pillage , ever-  
y battaile in *England* , hath hitherto af-  
forded ! how much of God , how much  
Divine power , how much Divine wis-  
dome , Divine love , to be gathered  
up ! but who hath inricht himselfe ,  
with this Noble treasure ? thy greatest  
mercies O *England* , are but short  
liv'd : thy tenderest mercies quickly  
dye , I like it not , shalt thou live O  
*England* ? God admirably saves us , we  
wickedly kill his kindnesse : 'twill kill  
us all , if not well look't to. God is  
full of bowells , wee are brawny , 'twill  
not

not last so alwayes. God killes malice, wee kill love what dealings are gentle, we groane under as tedious; too long, and too broad, too spoiling, too killing: who blesses God that *Englands* miseries are mild? that *England* is dealt with, far better then shee doth deserve.

I have spoken more generally to the Land, I will speake more particularly to you Christians. You have a great stock of love in your hand, what returne doe you make? I am commanded by this point in hand, to looke after my masters income, his great revenue of this lower world; rent day is come, and I am come to demand it. You were Lepers, are yee cleansed? How many returne and give thanks; you were cast out to loathing, are yee taken into embracing? what acknowledgment doe you make? Infinite love is out upon you Christians, how does it returne into the bosome from whence, it came out?

Ingratitude makes great guilt, and great breach; that heart will grow too heavy for the man, that cannot be taught to praise God, to sing new songes as  
God



God renews his favour. Three incomparable things ; are spoiled by ingratitude ; Gods glory, mans peace, and increase of grace ; hee growes backward (as you have such a phrase) that is ungratefull : it turnes all mans welfare into a consumption : tis the thiefe that robs God and man, tis base basenesse ; Gods love and mans knit up in a Sack, and the mouth cannot be opened ; all divine stirrings chok't, cripl'd, kill'd and deaded, which makes merrily, and sweetly, heaven-ward. 'Twere endlesse to tell you, the evils of ingratitude.

I will give you a word of remedy, and so conclude this point. The heart is in thankfulnessse, as tis in truth. Thankfulnessse is the vitall breathing, of integrity. A sound heart arrogates nothing, but ascribes all to God ; hypocrisy is the worst giver of all to another, that can be : truth is best at giving every one their owne ; 'tis her greatest paine, that shee can doe it least, to him that is best to her. Integrity hath no other felicity, but to paint out love and carry it to Heaven, to see if God will owne any

I.

art of hers, to make him glorious. All the complaint of integrity is, that favours are lost upon her, that love dies in her bosome, and many made-prisoners by her, so chain'd and fettered with an evill heart, that they cannot returne to God that gave them. Integrity is still sighing and panting to get up hill, with all Gods blessings on her back; Oh that I could carry all sweetely home againe, that God lends me.

2.

Secondly, as the soule is in life, so tis in thankfulness; heat is best at making upward. Truth is sometimes, much separated from life; zeale from integrity; an honest heart, but something cold and heavy; does not run well (I confesse) in Christian propriety of speaking) but we will suppose this case, and speake on; let there be what integrity and honesty in the heart there will be, if there be not fervent love and life, warmth and heat, thanksgiving will bee poore. Thankfulness comes the deadliest off, of any duty in a dead heart. Some birds have longer wings then others; they usually flee highest, which have longest: he had neede have a large strong

strong wing'd soule, that is good at thanksgiving, the duty is so meerly and so highly heavenly. A cold heart can doe but little at prayer, but just nothing at thanksgiving; you were as good goe to string a stone and play upon it, as to make divine melody upon a stony cold heart. Defect in natural heat, makes benumbednes to action, if you be benumm'd to duty, certainly there is a defect in spirituall heat; you are not warme enough at heart: a man is in thankfulness, as he is in strength of love: strong love will fall a limming out of Christ from head to foote acutely; his eyes are like, his haire like that, &c.

Thirdly, as the soule is in Prayer, so tis in thanksgiving; as a man is in conscience to the meanes, so he is in assistance to the end: as a man is at one duty, so he is in likelihood and capacity to be at another. Dutys they are introductive, one leades into another; we goe from strength to strength, from the strength of one duty, wee are made strong to another; the blessing of one duty leaves supply behind it, to bring on another higher. God steps in on a

sudden and lifts up the soule, when the man is upon his knees. A man does beyond expectation, when hee humbly casts himselfe upon the means; when a Christian cannot doe a divine duty, let him come as neere it as he can, and God steps in and makes it out. When a Christian cannot give thanks, let him pray, and God will turne a spirit of Prayer, into a spirit of praise. Some are discourag'd from Prayer, they can give thanks no better; I come still as a Raven, meerely craving; why? doe so still, tis not impossible to God to teach a Raven to sing.

Finally a man is at thanksgiving according to an inward secret assistance and concurrence, which no man can expresse: as the spirit helps in Prayer, with sighes and groans which cannot be expressed, so in thanksgivings, with heart-liftings, and heart-rayling and ravishing which cannot be expressed: Saylers to Heaven finde some times a current, as Saylers here below doe in some voyages; when the soule lights of this, it sayles a pace, whether it will or no, with no paine: there are secret whispers from

from above; bunches of the holy Land,  
tastes of the powers of the World to  
come; these are above all to raise the  
soule, and to set all a praying God:  
as the soule is brought nearer Heaven,  
this duty becomes naturall. I see some  
very thankfull, and yet very poore,  
scarce any thing without to make Mu-  
sick on; surely, they have a mighty  
advantage within; there is one winds  
up, blowes and breakes within, the  
instrument could never goe, without  
any thing else, so, as it seemes  
to, doe.



FINIS.



USEFULL-



USEFULL  
INSTRVCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. 12.

*Giving thanks to the Father, [ who hath  
made us meeete ] to be partakers of that  
inheritance of the Saints in light.*



Ur way is mountainous, every  
word is wonderfull high ;  
we need wonderfull aide to  
doe well : I againe beg your  
Prayers; I prize them above  
all parts, to facilitate and felicitate my  
way, make me and your selves happy  
in them : make wings for me to ascend  
to Heaven, my Text and worke lies all  
there. *Giving thanks to the Father who*  
S 3 *hath*



bath made us meete to be partakers of the inheritance of the Saints in light.

—Who hath made us meete, *inavoluntate* who hath made us fit or sufficient, *Idoneum facere*. Who hath [made] &c. *Vox creationis, terminus creandi* \* est. 'Tis a terme of Creation; Grace is another Creation: tis much out of nothing, much made from nothing, by nothing, but by him that is all. Giving thanks to the [Father] who hath [made us meete, &c.

\* Creating and making idem sonant see Gen. 5.1. Dea.

The Image of God in Adam was a piece of the Creation, a peculiar, prime piece, tis noted so—*In the Image of God made hee him, &c. Gen 5.1.* The image of God was the result, the ultimate, the glosse, the glory of the whole piece; the furthest reach, the designe proposed, the top of creating art lay in this \* *in the likenesse of God made hee man, &c.* This prime piece was lost, deeply lost, generation will not reach it, regeneration onely can: the result of generation is but mans image nakedly and no more; Gods image is a piece, that beares still upon Creation. Who hath [made] us meete.

2.

One miserable Creature brings forth another ; no Creature makes another good ; Men of gifts, have not this gift : men of grace cannot make gracious ; The skillullest man cannot set another in Christ, he must be created in. *We are created in Christ Jesus unto good workes, &c.* Saith the Apostle. Men whose art and trading lies onely this way, to make gracious, yet these cannot ; we are but instruments by whom men believe, but pipes thorough which grace is conveyed : the fountaine open is Christ. He is the fountaine of life ; life, and the fountaine thereof ; spirits bubble and spring out of his bosome and blood. *Fountaine*, 'tis a terme that notes no reception, because none knowen, is used by the holy Ghost, as *Melchisedeck*, to set forth a transcendent thing, a worke immediatly and onely from God, as Creation was : so would the Apostle have this word found in our eare, which is used in my Text, who hath *made* us meet, who alone (*i*) hath done this, as he did things at first, *Cunctis patientibus*, every thing laying meerely passiue, as the *Chaos* before him.

The

3.

The naturall spirit is still created; you give *Semen sanguinis & semen carnis*, but not *Semen spiritus* the seed of flesh and blood, but not the seed of your soules, you bring nothing to this glorious worke; not a stone, not a dust to our inmost roome; God breathes the soule still; if the naturall spirit, much more the divine, *the holy spirit*. Gives *the holy spirit to them that aske it*. Grace is another inbreathing, another inspiration, upon expiration, solemne request as dead; an immediate Act from Gods owne Mouth, as the first breathing of the soule was; not leaning to or admitting of, any subordination or co-ordination. No Father hath grace but God, *Giving thanks to the [Father] who hath [made] mee, &c.*

4.

The way of grace is *via creationis*, the way of Creation. The spirit moves freely, absolutely; first as it did when it moved upon the *Chaos*; It workes not in reference to any preceding worke, or signe of enducement, much lesse ingagement; All are under sinne, dead; a *Chaos*, and *he quickens whom he will*: all inducement, is onely from G O D  
and

will. An out roome here below hee would have, and he sayd *let there be this, and let there be that, and it was so*; and this was the manner of raising it: so now, a roome he will have here below, more inward from the noise of the World, and hee sayd *Ephata*, let this window be opened, and let there be light, and 'tis so. Vessels, hee will have for this low roome, and he makes them al himsele, according to absolute will; hee makes one to honour, &c. *Terminus creandi est*, 'tis a terme of Creation; Synonymicall with this in my Text, who hath made us meete (i) by his word, and of his one free wil.

*Media gratia, ordinem creationis subeunt.*

The meanes of grace have the order of Creation, stamp'd upon them: Christ the great wheele, that turnes all other wheelles of our salvation, *is made unto us* what he is, and made of God.—*Who of God is made unto us, wisdom, righteousness, &c.* 1 Cor. 1.30. Christ is a full Sea indeed, but not a drop to us, but as made of God. So we are *made* able Ministers of the new Testament, not of the letter but of the spirit. Could such a poore man as I, by speaking a while to the  
eare,

eare, turne the heart from sinne to Christ, did not a creating blessing sit on my lips ? Divine institutions have the formality of a Creation in them, because they have what they have, and doe what they doe, from supream power onely, above all cause and reason : Therefore are institutions and meanes of grace here, not so much as mentioned, onely the *Father*, meanes are so beside likelihood and reason, to so noble an end, as to make and fit soules for Heaven. *Giving thanks to the [Father] who hath [made, &c.* None else worthy to be so much as mention'd, in this noble worke.

Grace is a Creation, and 'tis such a Creation, there is *Creatio transiens, & continuans*. Grace is a continued Creation. *The Father workes [hitherto] and I worke*; hee speakes of Gods working grace, under the motion of Creation, and in that very phrase, that wee should call the working of grace, a Creation. The Creation of the World ceased in so many dayes, and God rested from that labour, and doth still, but the the Creation of grace lasts, *hitherto*;

Other meanes have their reason in them, as a cause.

*Creatio, & talis creatio*

*Transiens*

*to*;

too; 'tis the worke of the Trinity to this day without resting, and how long yet further 'twill be, whether to the end of the externall Creation, I cannot say. The Word of God is a *lively word*, it hath a spirit in it: this is the worke of the Trinity still, to put spirit into the Word, to make living words, and so living soules. So the workes of God are *lively workes*; what God does, 'has a voice; the staffe, a voice; all that God sayes, and does, all his words and works, they are made lively, that is, breathing and forming eternall life in man, by a transcendent concurrence of Father, Son and holy Ghost; the first is here mention'd, to wit, the Father, the rest are to be understood, to wit, the Sun & the holy ghost; the workes of the Trinity *ad extra* are not to be divided. *Giving thanks to the* [Father] (*i*) to Father Sonne and Holy Ghost. Who hath [*made*] us meete, &c. Under this terme *made*, the Word of God and workes of God are meant as meanes, for he speakes in the foregoing Verse of sufferings which attend truth, which are all conducing to this noble end to fit man for God.

Grace,



Grace, 'tis a new Creation; a Creation that makes old things passe away, things as old as the old Creation, and then things to become new. 'Tis destruction in it, and then erection and edification; it takes away and then sets up; it destroyes sinnes, which are old things, as old as the Devill, and then sets up grace; takes away the stone, and then builds with flesh, this is the fashion and manner of building within: kills the old man, and then makes a new; new light, new love, this makes a new heart, a new Creature, a new man. Who hath [made] us, &c. (i) who hath made us againe, who hath made us anew.

*Nova.*

Grace is a hid Creation: 'tis *formatio secreta* — our life is hid. Know'st thou the way of the spirit in man? 'tis as the way of a Bird in the Aire, 'tis as the way of the wind in the Earth, very unknowne; 'tis meate to eat which the World knows not of, no, which Christians know not of. One Christian doth not know what meate another Christian hath at his Table, nor how sweete; not what guests, nor how metry together: *I have meate*

*Abcondita.*

*Invisibiles  
stellæ.*

A new  
name  
which  
none  
knowes  
but he that  
hath it.

to

to eate which [ye] know not of. A Christian is bound in the spirit, and cannot see the girdle; raised high, and cannot see the hand; taught wisdom secretly, and like *Sammel* cannot tell the voice; warmed, and cannot describe the fire; the soule as in Heaven, and yet in the body, and then whether in the body or out of the body, cannot tell. As there is killing without hand, so there is making alive without hand, without any scene, or to be discerned. Trees have their sap and seed in them; their sap and life is hid, it creepes up under the barke, and puts out gloriously, but very secretly, and unexpressibly, beyond all demonstration: so is the way of grace, and the working of the spirit of God in man.

*Interna.*

Grace is an internall Creation, it makes a new heart, and a new spirit: 'tis glory within, tis bones broken, not flesh and set againe and made glad: 'tis a heart prickt, wounded, and heal'd, not a head. Grace 'tis the foreskin of the heart taken away; a few inwardly: 'tis great hammering, & yet no noyse heard, 'tis so inwardly; a cry, but none heard in

in the streetes, tis in such inroomes :  
 'tis not onely the hand without put forward,  
 but the watch-wheeles within, set right to the sun. Grace 'tis *Anima indivisibilis* the soule broken all to pieces by supream power, and curiously by the same power, set together againe. Grace is glory within, a roome of royall repose private: 'tis Christ in the heart of the Earth: the Kingdome of God is within us. The words which Christ speakes they are *spirit and life*, so are all his workes, which now he workes, they are *spirit and life* (i) of life upon the spirit: hee hath done all his workes without doore, all his worke now is within, spirit upon spirit; not a worke more should be wrought now, were it not to make influence upon the spirit. The ball and flesh of the eye is made, all the worke now is about the *pupilla*, the nerves and Chrystall faculties within, to make it see well, and farre off, as farre as Heaven.

Finally, grace is an universall Creation: In the first Creation all was good, so in the second, all is good, *all things become new*. In the first, all was wonderfull

Tota.

Tob, 105.  
Tob Meod.

derfull good, good, good, very good ; so all things in the new Creation are wonderfull good [ behold ] all things are become new, a new heart, a new tongue, a new joy, new hand, new foote, all new—*A new Creature*, not a new limbe onely ; all new, all good, wonderfull good [ behold ] *All things are become new.* The first Creation made the great World, all of it fit for Gods delight ; the second, makes the little World so, all fit for Gods delight ; it makes, one Christian, all Christians all over, fit to be partakers of an inheritance, the highest, the purest, the wonderful'st, —*In light who hath made us meete to bee partakers of the inheritance of the Saints in light.*

Use.

I can stand upon this point, and see double misery at many mens doors, plain. There is marring without, what making is there within ? pulling downe without, what setting up within ? killing without, what making alive within ? destruction without, what salvation within ? God is making bodies suitable to soules ; temporall states suitable to spirituall, to make that within speake it selfe,

selfe, in this without. Ah Lord! What totall ruine ! What double what damnable desolation, shall wee see ! Name, State, Body, all made like unto the foule, all mar'd, and ruin'd.

Sinners your utter undoing time is come, you will have nothing set up within, you shall have all pull'd downe without and within ; you will not have your soules made better, you shall have soule and body, all made worse. A blind, lame, ruin'd soule will content you, will a blind, lame ruind, body content you too ? you shall have this too ; as much ruining, marring, desolating as you will ; none of us will see our inward estate, till God write it out at large in our outward ; *Englands* plague, every mans plague is in this, God hath driven a high calling of soule making, in this Land many a yeare : but no man hath regarded it ; this hath thrust him upon body-marring, and spoyling of al, sinners you looke not to the cause of your misery. Every man complaines, hee is undone, in this and that, why O Plain-tiffe, is not thy soule undone ? did't not thou play the Cavalier first, and spoyle'd'st

T

God,

God, conscience, thy soule ? Does not all lie ruinate within ? have they not done so long ? Is it much to thee that a few sheepe, cattell and goods lie ruin'd, and wasted without, and is it not thought of by thee yet, what ruins are within ? Why ? thou shalt be more desolate, *most desolate*, marr'd quite, till thou better looke after soule-making. You kill the spirit, kill your consciences, kill every good thought, and what looking after making alive ? Shall bad onely live and do well, no, God will kill that too; you have kil'd all good, God will kill all bad ; If you bee set upon ruining, resolved upon ruining, God wil resolute so too,

- I. My great errand from the point in hand is, to soules ruined, and ruinous. The one will respect the wicked, the other the godly, and so we shall carry on; what wee have to say. I will give you some principles demonstrative of a state ruined, and then of a state ruinous. The first principle demonstrative, of a state ruined is this, *Not observing estate* : The dead heed nothing. Confusion, is every where, and no where:



where : much and nothing; bad at any thing that is good; worst of all, at observing it selfe : can abide no where, study no where, least at home. Confusion hath eyes but none in her head, they are in her heeles, at the ends of the Earth : — *Eyes, but see not* ; great parts, but of no through use ; good parts, but bad still in their use. Let things go as they will, as they can, this is confusions order: lets drive things as farre as they'l goe, have our will as long as we can, all goe as 'twill at last : that's a ruind soule. Prosperous things observe themselves, lick themselves, moult themselves, cast their feathers, pick and set their feathers ; things that decay and die, heed nothing, neither themselves, nor any else. A ruin'd Soule lets all things runne to ruine, lookes to no thing till all be lost.

Not observing estate, 2 *Not caring to doe it.* A ruin'd soule is carelesse. A man broke and undone, cares, not to cast up accounts. A ruin'd soule hath no eyes, no heart to good : nothing will stir the dead, *no eye pitied thee*, saith God, no eye? What not the mans owne? no, there

are no bowels in a ruin'd soule, to it selfe. *What shall I do to be saved?* There is not such a heart panting to be heard, in a ruin'd soule. The heart is a stone, the man a dead dog, a *Nabal*, dead alive; others must move for his good, hee has no heart; if *David* kil *Nabals* body, and God kill *Nabals* soule, so. if God plague *Pharaoh*, *Moses* must pray, *Pharaoh* cannot; if *Elimas* be in the gall of bitternesse, *Paul* must pray, *Elimas* has no art, no heart to it. A ruin'd state is man without a heart, a heart without God; no love to it selfe as eternall.

3.

*Troubled with truth conscience, friends which call to selfe observation.* A ruin'd soule hath no good principle, but many bad, if these would mak't up: 'tis not good, 'twill not be good, 'twill not be tempted with the meanes: Christians are Hypocrites; preaching, prating, foolishnesse; Christianity, precisenesse; meanes of grace kick't at, if not suitable to humor. Selfe-will rules every ruin'd soule, and yet this is very froward: froward wil, filthy affection, bafsid light, flesh leading the spirit; doth so, shall do so, till both fall into the ditch, into Hell,

*Hell* : Ah Lord ! Now all is ruin'd indeed ! Can it ever be repaired ? will *Hell* ever give up her dead, to Heaven ? A ruin'd state, hath two infallible Charters, pride and malice ; these are the two black spots of a deadly plague in the heart ; these are the lungs , by which the old man breathes out it selfe : these, the poyson of the *Toade*, which speake him infallibly.

These are principles demonstrative of a ruined state. I will now give you some principles demonstrative, of a state ruinous. *All is well yet* , I have many slips as others have ; but I got up againe ; fall often, but neck not broke yet ; this is al the reliefe, that things are not past reliefe : this is a ruinous soule. Evidence is blur'd, but the man can make a shift to read a little, and that little is enough : halter about's neck, but not yet turn'd of ; conscience charges home within, but judgements yet do not second home without, therefore all is wel : this is a ruinous condition : house almost quite downe, and the Land-Lord thinkes 'tis wel, as long as any piece of the foundation, can be found. A ruinous

I.

state, is not affected with it selfe . but with utter ruine; if it can keepe off there, 'tis well. A ruin'd, soule can beare ruins, at that is dreaded is desolation, *Hell*: surely there is much of *Hell* in this heart already, he doth so onely feare *Hell*, and as long as hee keepes on thus, 'twil increase. Scratching is nothing, wounding nothing, bleeding nothing, if it can be stay'd, ere all be out. All bad to day, worse to morrow, all the reliefe that keepes up is I hope not starke naught: I hope so too, but surely this is onward apace to it.

2. *All will be better*, though little or nothing done to better what's amisse: this is a second principle demonstrative, of a state ruinous. A ruinous soule is idle: his industry lies in shifts to evade, not in care to amend. Times will turne and be better, though the heart keepe on as it was, and the man in his old pace. Something is in the view of sense, and this strongly cleaved to; what tender hearts feare, is but feare; he believes stil what is neare hand, and shapd by the lasie fancy: a ruin'd soule is sensuall, as long as he can see or feele, he is never without

without hope though lust every houre, baffle his light, and make a knowing man an evil doer, a man of light a walker in darkenesse. What a state is this? can any condition come worse then this, which this man is in? He can thinke of no bleeding, and yet his soule has scarce a drop of good bloud left; of no misery, and yet scarce any can be more miserable, then hee is already; good still in his own eye, and yet stil bad, and does nothing to amend. The punishment of neglect, is upon this man; when troubles were far of, hee did nothing to prepare for them, now they are neare, he is left to apprehend none; Justice is in this, that the man may eate the fruit of his way: A ruinous soule, growes stil more ruinous: Justice hides opportunites, or denies stirrings to take them, for abuse of so many, that she may take folly naked, with a stinging rod.

*Things are better with me yet then with such a one.* A ruinous soule compares himselfe, with more ruinous; bad with worse, which is the way to be starke naught. One would thinke it sad reliefe to a Leper, to heare him say, I am not  
so

to al over Leprousyet, as such a one, when tis natural to the diseale, to rise to this upon every one. One would think it sad reliefe, for a man to say to himselfe, such a one is going to *Hell* a little faster then I. A ruinous soule is base, he maks base, and not noble spirits his patterne, that he may keep on his way, to serve his lust. He goes as neare a down right worlding, a downe right timeserver, as hee can ; there is so much income to accomodate an engaged heart this way, over there is in nobility of spirit. A ruinous soule is a dunghil, kept from stinking in every ones nostrils, and thats all. When hee begins to smel strong, the shift is, smel to such a one, he does this and that. A ruinous soule lives within the confines of *Hell*, to gaine Earth : 'tis a piece much below his allowance ; hee wil be judged with the World in this life, hee wil have a *Hell* here, — *scarce bee saved, seeme to come short* of eternal rest ; hee wil be saved by fire ; A fiery salvatiō, an hellish heaven, wil be to this man : he wil be dragged by the heeles, out of his basenesse.

Having given these principles of discovery, attend to your charge. I charge  
you



you ruined and ruinous soules, with all the ruines of *England*. Ye detolate soules, yee have desolated a glorious Land; the cry of blood and desolation is against you, what do you do to discharge your selves? yee ruined, do you still lie weltering in your blood, to procure more blood? yee ruinous, do yee meane to continue cold, luke-warme, and base still, till God spues us out all? the blood of all be upon you: I wash my hands, from the blood of every base soule. Know that you have a reasonable word, your misery sleeps not, which have made so many miserable, by your baseness. If you plead, you would be better, if you could; why? God can make you better. Your wil is your worst piece, and you thinke 'tis the best. You have no minde to be better; because to be better wil not so wel serve your turne: Had you had a wil to be better, could you have rub'd, along so base, til now? that judgement stares you in the Face?

Creating and making power hath but three hinderances, 1. *Unbelieve*. 2. *Frowardnesse*, 3. *Besottednesse*, it never failes else, to make any man meete to be partaker

taker of the inheritance of the Saints in light:

1.

Creating power workes in order to believing: as a man credits Christ, so hee puts forth power to cast out Devils; Christ wil have the honour of judgement, ere he wil make towards a man. Judge highly and honorably of Christ, and he wil visit you, and shew you what an arme hee hath, and how possible your state is to him. If you judge that he can make you cleane, he wil honour your judgement and fulfill your Faith. Christ wil be to you in action, what you make him in apprehension; not a dram of your faith shall faile you. If you believe that he can remove mountaines, he wil do it; that he can create a new heart, hee wil do it. Your faith puts you into a capacity of a Creation, Creation puts you into a capacity of any thing; what can be wanting, to him that stands, under the blessing of a creating power?

2.

Creating power workes in order to submission. Stubbornesse gets nothing at Christs hands, but blowes. A man must lay his soule at Christs Feete, and  
let

let him doe with it what he wil ; that would be made happy by him. Pride is resisted ; a pitifull condition must be pitifully layd open , and then bowels beate. *Son of David have mercy upon me* and then saith Christ *what wilt thou ?* Any thing now.

Finally creating power workes in order to sense. A besotted soule abides so : he is what he is in conceit ; hee dies so : good opinion keepes him bad , leaves him so to death. The Rich need nothing ; they have nothing , to make them better. They have all , what needs a Creation ? making power is put forth upon extreamity , sharpe sense : *men and brethren what shall I do ?* Now Christ bestirres himselfe , and does something indeed , to make a miserable Creature happy , partaker of an inheritance.

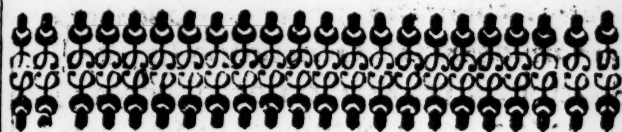
The riches of the Saints is in this point , I will touch this and conclude. Your mercies do not generate, Generation kils , it carries away so much of the strength of the reines ; they are created , created power is omnipotent , everlasting ; so it makes Christians mercies. *Ge-*

*neration*

*neratio est limitatio ; fertur ad quoddam tale, ad individuum tale.* Generation speakes limitation, it speakes restraint to such a *species*, to such kind of things, and no other. *Creatio est illimitatio fertur ad omnia.* Creation speakes, *illimitation*, boundlesse procelle ; you may have what you wil, that stand under the blessing of this power. You stand in a capacity of al ; what would you be, that creating power cannot raise you to ? I am [ *made* ] *all things to all men*, sayes the Apostle ; making power makes a generall Christian. [ *make* ] *me to beare joy and gladnesse* sayes the Psalmist. No blessing too big for making power, twil make joy and gladnesse in the most bleeding foule,  
*Heaven in Hell.*

FINIS.

USEFULL



USEFULL  
INSTRUCTIONS  
FOR THESE  
**Evill Times.**

COLOSS. 1. 12.

*Giving thanks to the Father, who hath made  
[us] meete to be partakers of the inheri-  
tance of the Saints, in light.*



**O**F power creating and mak-  
ing we have already spoken;  
the persons to whom this is  
refer'd, is our next thing to  
consider, who are noted in

this terme *namus* us.—Who hath made  
[us] meete, &c. *Love singles out her objects;*  
shee chooseth her breast and bosome to  
lie downe in; shee does not wantonly  
and promiscuously kisse as shee meets, but

picks

*Doct.*

picks and chooses and to embraces.—  
*who hath made [us] meet, &c.*

1.

*Love workes freely*; Christ makes many, nothing makes him. The holy Ghost cannot be bought with money, he is in the gall of bitterneſſe, that thinkes ſo. Nobility, no more then peasantry; wiſdome, no more then folly to take Chriſt; hee embraces as many of one as t'other more; more poore then rich, more fooliſh then wiſe. His will is his pleaſure; therefore is will cal'd often in Scripture the pleaſure of God. Whom hee will, pleaſes: if't be a theiſe, an harlot, a Publican. Chriſt is a good fortune, but never catch't; full of beauty but eyes none; full of wealth, but looks at none; of great inheritance, but looks not at dowry: hee marries where hee will; whom he will; whom he does, he makes; —*who hath made [us] meete.*

2.

*Love workes righteouſly*; mercy leaves roome for Juſtice; ſhee can hold al in her Armes, but ſhe chooſes but few, and leaves the reſt to bee embrac'd, with more rough hands. The ſunne ſhines as it can get roome; in a little place it cannot bring in all its rayes, onely, one or two,



two, some few, but in the open World, all. Christ hath his course now in an open World; *All are under sinne*, hee may put forth all his beames and glories, and be righteous; here a beame of Justice, and there a beame of mercy; he may shine upon one part as upon *Sodom*, bloudily; upon another part as upon *Goshen*, blessedly. Christ is not necessitated to goe about, and kisse all in this lower roome as he doth above; he may kisse or he may kick; kick many and kisse a few, and come off righteously; he may goe killing and saveing, making and marring through this congregation, so as to leave the Apostles liberty for mee, in speaking of you——*who hath made[us] meete, &c.*

*Love workes very purely*; purity is choise, a Virgin is not for many. Pure love lookes upon many, but chastely cleaves onely to one. Christ singles out a Spouse, and cleaves onely to her. The Church singles out Christ, she is onely for him; Christ singles out a Church, he is onely for these: *My beloved is one*, this is the Language of the Church, and this is the Language of Christ, both electing in their

their love, and a few serves turne on both sides. The Churches love gathers into one breast; so doth Christs. Him and no other sayes the Church; these and no other saith Christ. The property of love is to be entire; to use many, but to choose but few—*who hath made [us] meete, &c.*

4.

*Love workes strongly*; she contracts her beames, that's her strength. The more contracted the sun beams are, the stronger in heat. Love is love indeed, that loves but few, one of a Tribe, two of a City, *us* of all *Colosse*; three or foure poore persons, of such a great famous City, and all the rest left and lying under wrath. Running in many channels, breakes the strength and greatnesse of a streame; That love which runnes common is nothing; Love, and upon the matter, no love; 'tis consistent with all misery, both here and hereafter. Speciall love workes strongly; she travailes to bring forth a Heaven; a Heaven fit for man, and men fit for it; those wombes which bring forth great ones, bring forth but few. Multitude is made up in magnitude; a few kinges are considerable, to  
many

many thousands of inferiour men ; one Kindome is considerable, to many man-  
nors ; a few Saints ; considerable to  
many wicked. Love travailes and works  
strongly ; shee brings forth Kinges,  
Kingdomes, great things, and there-  
fore but few—*Who hath made [us] meete*  
*&c.*

*Love worketh nobly ;* the channels are al  
earthly and base in which shee runnes  
here below, and therefore shee runnes  
but in few. Nobles will be intimate and  
frequent with Nobles ; but with few  
others, with few that are low and base,  
onely with here and there one, that  
they have a minde to preferre. 'Tis so  
with Christ, he moves nobly ; hee is in-  
timate with all the nobility above, fre-  
quent with all those royall spirits, but  
he lookes but upon few here below, here  
and there one. which hee hath a minde  
to advance. Christ doth not throw  
downe himselfe, when he sets up man ;  
hee ennobles himselfe in every thing ;  
that goes forth from himselfe ; hee so  
makes great, as to make himselfe great ;  
he advanceth men and advanceth him-  
selfe in such advancement: Christ doth so

4.

speake love, and worke love, as to make all echo to his owne honour. Much amongst few, will hold its muchnesse, and they will confesse the donor noble, and their inheritance great; thus doe these here in the Text, they admire love. — *Giving thanks to the Father, who hath made [us] meete to be partakers of the inheritance of Saints in light,*

6.

*Love workes hintingly.* Christ doth so kisse and embrace, in this lower roome where he comes, that it may be plainly discerned, that he is not a like pleased with all. The very going forth of mercie, speakes Justice to the wicked; she kisses one over anothers shoulder; is not that deadly hinting, and damnably nodding to him that stands betweene? Love comes very neere a man, and yet steps over him and kisses the next: *Two grinding at a Mill, one taken and another left, two lying in one bed, one taken and the other left; doth not this manner of loves working, speake wrath to standers by? hath not mercy in its dispensation a tongue? a voice? doth shee not give a deadly cast and glote with her eye, that shee is not pleased with all?*  
that

that some shall die under a sleight? that she never meanes Heaven to this man nor that man, what ever they promise to themselves? love smiles and goes close by one soule, and kisses another, why this very transcient smile, is a deadly frowne; 'tis a smile, and yet 'tis a deadly frowne too, the soule past by should account so, and spell his death out of it. *Abels* offering accepted and *Cains* not, this was to hint to *Cain* how things went in Gods breast, and it did so, but wrought desperately. Christ in the same breath, in the same expression, can speake consolation and condemnation, life and death; life plainly, death noddingly; so hee doth here in this forme of expressing himselfe—*Who hath made [us] meete,* &c.

This point dischargeth a broad side, against an error of the World. Every one thinkes himselfe, in the favour of God. That wherein God is most curious, the World thinkes he is most careless: his love workes very choisely, and they thinke it workes very commonly. What man alive, but promises himselfe the love of God when hee dies?

*Use.*

What mans state so bad, but he thinkes it will end in Heaven? Ignorant soules make Heaven, and the Bosome of God, the center of soules, that to which all soules necessarily goe, and can goe no whither else. I am pain'd at the heart, to heare prophane mens opinions and their principles, respecting the love of Christ and their eternall estate. I will give you two or three of their principles, and speak to them.

1. *They thrive in the World*, therefore love hath given them her favour, and chosen out them to be the onely happy men, who ever be miserable.

Did not the sunne shine upon *Sodom*? was not *Dives*, a wealthy man? and yet where is he? Where is hee? was not *Iophet* prepared for the King? The things of this life, are consistent with death, with wrath. A man may lie in the bosome of the Creature, and in the bosome of the diuel too, nothing more common. A full Table speakes snares and death, as well as love. That man will certainly choke his soule, that will not rise from his Table, to fetch an argument of Gods favour towards him.



*I am beloved of all men* : in this loue  
bless themselves, as beloved of God.

2.

Truth seldome gets so much favour :  
'tis a strange carriage, that will carry it  
with all. All men may speake well, and  
God speake ill of a man. All men love  
thee? Doe Gods people love thee? there  
is a love of pity. *David* loved *Saul*, and  
yet *Saul* was not beloved of God. There  
is a love of relation. *David* loved *Ab-*  
*solom*, yet *Absolom* not beloved of God.  
Gods people may fasten love, where  
God will not. Gods people are weake,  
'tis usuall with them to fasten love, where  
God cannot. And as for the World,  
they love their owne, they hug one ano-  
ther to death : what then can't thou  
argue from hence, touching Gods fa-  
vour to thee? I am not more jealous of  
any man then of him, that aleadges a  
generall approbation for his goodnesse.  
The World gives no certificate to Saints,  
nor Saints give no certificate to the  
World; he that gets a certificate from  
both : Lord ! what is he? a Saint? or  
a worldling? good or bad? or made up  
between both? Common vote for good-  
nesse, speakes common goodnesse, com-

3.

monly : seldom is this height, a height to argue speciall love from.

Some men can goe in, and fetch thee out an evidence of their eternall state. *My conscience is as cleare and as good as any Mans, my heart is at rest & thanke GOD.*

The soule is corrupt, 'twill lie downe with a lie. There is settling upon lees; this speakes not love, but deadly hatred. When the strong man keepes the house, all is at peace. Some are quiet, because there is no grace to oppose corruption. The old man is quiet enough, if he may have what he will: The diuell is as quiet as another Creature, if hee be let alone, to rule all as hee list's. There is *peace, peace*, and yet no peace: have you never heard of that? *They shall cry peace, peace*, and yet no peace, no favour with God, but wrath burning, and judgement at the doore. Peace may be in a sinners mouth, and wrath in Gods; peace may be in a sinners heart, and wrath in Gods heart, yea, when wrath is in Gods Hand, and ready to cut him off. There is a peace of mans speaking, and a peace of Gods speaking:—*When*

[they]

[they] shall cry peace, peace, meerely they, and not God; this peace peace, this double peace, speakes double wrath.

Delusions are many, sinners looke to your soules. This is certain, love elects: she goes forth with choyce, not promiscuously: she makes some, not all, blessed.—*Who hath made [us], &c.* Are ye amongst this number? Can yee say thus? who hath made [mee] meete, and [mee] meete for Heaven. Every one thinkes speciall love embraceth him: I'll therefore give you the proprieties of an electing love.

*'Tis in living*: Sun rayes generate; sun rayes regenerate. Love is warming: heate makes life. The Love of God revealed, begets love in man: *Wee love him, because hee loved us first.* God gives all great favours so, as to returne to him naturally. Divine love shed abroad in the heart, carries the heart to God. *The spirit returnes to God that gave it*; the naturall spirit doth so at death, the holy spirit doth so before death, all along even unto death. Gods Countenance where 'tis smiling, 'tis winning, where 'tis winning; 'tis drawing;

1.  
Vita:

where divine love is drawing, the soule is running to Heaven. A favourite is much at Court, ever at the Kings elbow; Gods favourites are much with him, still bending Heaven-ward. Love is alwayes in her journey, towards her beloved; No bosome so sweete, as that from whence shee came forth. Divine love, makes divine; it comes from Heaven, it carries to Heaven. *Chosen*, are called: electing love hath a still, sweet, calling voyce. This is the way saith love: and there is no way to this, saith the beloved. Grace echo's to God the giver. Wisdoms wayes have the name for pleasantnesse, with a chosen soule.

2.  
*Vital's* *Love inflames: the Kingdome of Heaven suffereth violence and the violent take it by force.* Infinite love, makes a kinde of infinite: it generates *simile*. *Love is as strong as death*, 'tis spoken of the love of the Spouse. The Husbands love is unexpressible strong, so is the Wives: Love, sets the soule for Heaven, with full saile: *All the heart, and all the might.* Electing love, carries a captive to Christ: 'tis not to be exprest how strong love is, when made divine. That love that is  
set

set upon God, is the strongest of all, 't'as such a transcendent object, and such secret transcendent influence. No sinner loves sinne, as a Christian loves Christ. Love is made from the object: no object so lovely, so soule-drawing out, as Christ is. No such rapture did *Salomons* soule ever make in the Creature, as in Christ: nothing is so drawing out of love, as Christ: the very vastnesse of the soule, is suited in him: how vastly doth the soule love, when fully suited? When every power of the soule, hath enough to take full hold on! *Thou hast put joy in my heart, [more] then they, when corne and wine and oyle increased.* Gods Countenance drawes more out, more love, more joy, then Corne and Wine, then any thing can doe, 'tis so fully soule answering. Electing love is a transcendent love, stronger then that which is borne to all the Creation besides; so it makes a transcendent love, a love stronger to Christ then to any thing. My love is white and ruddy: faire, yea [*fairest*] of ten thousand. A man whom Christ loves, cannot see such another as Christ is: *as the Apple-Tree among the Trees of the*

*the Wood, so is my beloved among the Sonnes.*

3.

*Electing love is separating. I have chosen you [out] of the World. The body in the World but the soule out of it, off of it, (i) in esteeme, all earthly things dung; stinking Earth: that which is taking to a carnall man, is stinking to a Christian. Earth is base, to a heavenly soule: thick clay, a load; yea the very flesh upon the back, a load to a divine spirit; life, this life, but a death. The best house here, but a groaning house—in this house wee groane, panting after another better built, A house from Heaven. Christ finds men lost in the Creature, but leaves them lost in himselfe. I esteeme all losse but Christ. A choyce person hath a choyce affection, he can put no prize upon any thing, but Christ. A Christian is the worst bidder for the World, in the World. A Judas bids basely for Christ; A Paul bids basely for all, besides Christ; he bids nothing; hee esteemes all dung, he prizes it at no rate, onely worthy of strong contempt. The glory of this World, takes not a glorious soule. I am crucified to the World, and the World to*



*me.* Paul had nothing of the World, nor cared for nothing : there was as little of the World in his heart, as in his hand ; as little in his spirit, as in his purse. Divine love, is very estranging from worldly things ; knowes nothing, no, no person after the flesh. A brother is nothing ; a sister, a mother, nothing ; divine things, All ; 'twas so with Christ, 'tis so with a Christian. All Christs children, take after him.

Whether chosen of God , whether singl'd out by love, now speake. Whom love hath not singled out, wrath now will. Justice hath no other Butt to shoot at, but a rejected soule. Mercy sets her children under her wing , Justice killes her children with death ; yee rejected soules what will yee doe ? The great Shepheard is separating, between sheepe and swine : tares shall no longer stand amongst the Wheat, plucking up by the rootes is come. Bleed under your condition, sinners : the quarrell at this day in the Land, is betweene Christ and rejected persons : there should not a stroke be struck more in the Land, were it not to cut off, that which is cast off.

Every

Every Souldier is Gods bloud-hound; you will see wrath single out the stoutest Goat in the heard, and pull him by the throat; Justice drinke the bloud of every *Judas*, and make *Filii perditionis*, *filii perditionis*, the greatest men, in misery as deepe as their merit; persons, cast off by G O D, cut off by Man.

Justice is going once againe, to give every *Cain* his marke. Not a rejected person through the Land, but shall feelee the power of Gods Wrath. Yee forlorne Soules, what will yee doe? Shall your sinne finde you out? Will you goe on in your sinne, till God make your rejection visible, and write your doome in your bloud, for posterity to reade and tremble? Is it a small thing that you have lost your name and honour with men? Will you desperately lose your honour eternally with God? Yee Malignants, yee seede of the Serpent, you say you have but a life to lose, I say you have Soules to lose. You say you will honour the King; so doe, but honor God too, or else the King of Kings will crush you all.

*Duty.*

I conclude this point, with a word to Gods chosen ones ; your Duty ; your safety lies in this point. Love singles out her beloved—*Who hath made [ us ] meete, &c.* You are of this little Number, admire love : this is the use made in the Text. *Give thanks to the Father, who hath made us meete, &c.* What knot-ty pieces hath God hewed, and made fit for himselfe ! That Gods Love should center any where but in himselfe, all the Creation should admire : that God will soule his hands, to mould and make up Earth for Heaven, for ever admire ; mans love is all from motive, Gods love from none. God layes out cost on a dunghill, and makes it a stately Throne. Things which so move that wee can see no spring, their very forme set's us into admiration : Divine Love moves thus altogether ; singles out, kisses, embraces, and no spring nor principle, but it selfe ; loves, because it loves : can you reach this reason ? No, why ? then admire and adore that love, that has your Soules in her Armes, to carry them to Heaven.

Your

*Safety.*

Your safety is in this point. Whom Love hath singled out, wrath shall never wrong. The favour of God is a sufficient defence, against the frownes of the greatest man. Love is as tender to keepe, as choyce to take into protection: shee commandes men, shee commands Angels, shee commands the whole Creation, to serve her Beloved. A man ha's the Munition of Rockes, that is in the Armes of Christ. A Christian cannot object his sinne, to turne of this consolation from him. Divine love beganne freely, it goes, on so; it chose out the man freely, it chooseth out mercies for the man, freely. A man is Universally made, that is chosen out by God to bee happy: hereafter, happy; here, happy: in every condition here, happy. Christ leaves none to the hazard of sinnes, or times: hee secures his choyce, as his owne eternall felicity; Hee bindes them up as *His Jewels*, sets the Righteous apart, *As for Himselfe*.

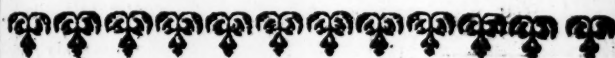
*All.*

Your safety, your All, is in this point. 'Tis your Spring of supplies;  
'tis

'tis a Fountaine open. Free-Love is  
a *Canaan* of blessings, Milke and Ho-  
ney *Flowing*. Free-Love, 'tis infinite  
mercy set to make you her Heire,  
to bestow all shee hath upon you and  
yours. Would yee have your selves  
blessed, the Kingdome blessed, Free-  
Love hath in it, to doe all : Free-  
Love hath a long Armé, and a full  
Hånd; mercie for thousands, and  
from Generation to Gene-  
ration,



FINIS.



USEFULL-



USEFULL  
INSTRUCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. 12.

*Giving thanks to the Father, who hath made us [meete] to be partakers of the inheritance of the Saints in light.*



**L**ove workes freely; Christ chuses what persons he pleases to advance.—*Who hath made [us, &c. Love works fully; What persons Christ chuses to worke upon, hee makes thorough worke in: he rendersthem meete, fit, sufficient (the Originall word will beare all these) to be partakers of the inheritance of the Saints, in light.*

*Doct.*

Sinne



· Sinne hath it's fitting, and finishing, and then it brings forth its end. *Sinne finished brings forth death, &c.* The Divell is a thorough worke-man ; where hee layes a foundation he raises up the building till all be fit for himselfe, and the man made meete and fit to be partaker of an inheritance, with the wicked in darkenesse. Grace hath its finishing too; Christ is a thorough workeman ; hee doth *thoroughly* purge his floore, and so takes Wheat into his barne. Hee doth not take Wheat of his floore any way, carelessly, but curiously, purgedly, purgedly *thoroughly*, till it be fit to make fine bread for his owne Table above. There is washing, and *washing thoroughly* *wash me thoroughly from mine iniquity* saith David. Through *washing* onely, makes white and fit for Heaven. So there is making, and making fit ; age, and *full age*, fit age for the inheritance, and then the inheritance *Who hath made us [fit] for the inheritance, &c.*

Perfection, gives up to perfection ; no abortives inherit. Things have their time, their use, then the fruition of their end. Nature goes out her time, to make

Our Heaven here,  
 beares up-  
 on the fit-  
 nesse of e-  
 very thing  
 to us; our  
 Heaven  
 hereafter,  
 beares up-  
 on the fit-  
 nesse of e-  
 very person  
 to it.

fit for us : grace goes out her time, to make us fit for God. Apples grow, and they grow so long, till so big, so yellow, so rud, and then we gather them. Grace growes, and growes so long, to such a height, depth, breadth, and then is a Christian gathered as ripe fruit, fit for the Lord. A Christian lives so many dayes, and waites the working of so many things, and then his change comes from the working of all things here, to the bosome of God and there rests.

Like things bosome one in another, the more like, the nearer still they draw to one another; *Homogenea* which are quite like, as Gold and Gold, upon advantage of heat run quite one into another, incorporate and become one body. The way and worke of Christ is, to make full similitude betweene man and God, and when this is done, sets them in one anothers bosome for ever. Truth rises; when the Image of God is full drawne, then is the piece removed, and set in Gods dyning roome. Christ sets no raw draughts, in his up-roome: hee gives every piece its complement, that every piece may give its place its full ornament,

ornament, wherein lies a great part of Heaven. We are transformed, and by transformation wee passe from glory to glory; from the glory of one measure, to the glory of a greater, from the glory of a greater, to the glory of the greatest measure, which is all glory, the inheritance here spoken of, which lies *in light*, in all glory. Our fitnessse to Heaven, is our similitude to Christ; our similitude to Christ, is the successe of sure and powers Long and strong working, so much is sounded here in these termes of the Text.—*who hath [made] us* &c. (i) Who by much paines, and long labor, hath made us like Christ, and so fit to live for ever with him.

Christ workes here below, as a very generall knowing agent. Hee knowes, what will suite and serve here, and what will suite and serve above. He knowes the language they speake above, and their *Idiome* in that language; the habit they weare above, and the fashion exactly. Hee was made for us the good spy, of that *Can* say to come, he knowes all. He has a true light, and hee is true to it; hee knowes the Law of the Land

4.

above, and workes, and fits according to it ; hee suites inhabitants to that holy Land. Christs motion in man, is according to the Will of God ; hee workes by rule ; the Law of the Country is his rule, which is this, *Without holinesse no man shall see God*, because without this, none fit for God. Christ is true to this Law, and true to his light, he will damne any man, rather then he shall transgresse this rule, and breake into Heaven, as unfit. Without his qualification no man shall see God, that is without such holinesse, as renders fit, for such a holy place, and such a holy God.

5.

Christ moves as a very curious agent : he drawes out Heaven in Earth, and then is Earth fit for Heaven. He drawes out first in dust, small lines of that purity which is above, and when face comes to answer to face ; then are they brought to kisse each other, to inherit each other ; grace, Heaven ; and Heaven, grace ; made not to be distinguished, nor separated no more, because made so like one another, and so fit for one another. Things in nature have their resemblance in art. What growes naturally

rally above, is first made grow against nature here, by supream power; and then transplanted. Christ is a very curious Artist, hee will draw out any thing, in any thing; hee will draw to the life thinges above, in thinges here below, the noblest thinges above, in the basest thinges here below: in man which is the worst piece here below, to draw out any Heavenly thing in, hee can reach the exactest patterne, and render them the one fit to the other, though his materialls to worke upon, be very bad to make worke with. None worse then Gentiles, and yet these here mention'd, as made fit for Heaven.

Christ moves as a very sufficient agent; the propriety of the word in my Text, carries me to this—*who hath made us fit or sufficient.* The exactest condition, that the exactest place or person can require, Christ can performe it. Himselfe is our sufficiency for Heaven; and what place so high, so noble, that he is not sufficient for? He moves *Modo devolvendi seipsum nobis*, by way of devolution of himselfe upon us, which makes absolute sufficiency, and full capacity of all a-

6.

bove, if there were 'more blessednesse there, then there is. [*Hee*] is the Lord our Righteousnesse. What he is as Christ, what hee is as Jesus, what he is as Prophet, Priest, King, he is ours: he makes, it ours *actu transferendi*, and it goes above as ours. *Who hath made us* [*sufficient*] (*i*) in Himselfe, in his own sufficiency, which is absolute sufficiency. *Who hath made us* [*fit*] there is a double fitnessse to be understood in this terme, A fitnessse to Christ, and a fitnessse in Christ, these may be distinguished, but not separated. Christ first pleaseth his own eye in us, and then pleaseth his Fathers eye concerning us, in himselfe: hee fulfills his own will in our sanctification, and then fulfills his Fathers will, in our justification; this makes absolute fitnessse, and sufficiency for Heaven. Our fitnessse to Christ, is but disposing Heaven-ward; our fitnessse in him, is compleating and absoluteing for it. One act doth both these; faith fits to Christ, and leaves the soule fit in Christ, for his inheritance; and this the worke of God, a piece of the Creation here mentioned. *Who hath* [*made*] *us sufficient* (*i*) absolutely sufficient. Christ



Christ moves as an unwearied agent : let the piece be never so knotty , he never leaves working till it be fit, sufficiently fit for the stateliest building. Christ workes *quoad principium externum*, & *quoad principium internum* ; according to an externall principle , and according to an internall principle which never tires ; he workes according to office, and according, to love. According to designed office, and this binds to fit and finish for Heaven,—*Hee is the Author and finisher of our Faith*, and this by office. Christ also workes according to a proper principle in himsele , to wit, love ; which cannot be quiet , nor leave off working, till every person foreknowne, be fully fitted to love , and for love. Love is an untired principle in Christ, though not so in us ; this makes him an *everlasting Father* , a worker as a Father without cessation, till children be fit to be taken home, to enjoy their inheritance, fit for him who tooke such a knowledge of them. Christ moves as an everlasting father ; he layes out , and layes out ; hee's at cost and paines this yeare, next Yeare , to give breeding, hath

high breeding suitable to fortune, and never leaves off, till the child be fit for his inheritance; Christ is an everlasting Father, as well as a Prince of Peace; he has love, proper love in him, as well as proper duty and office devolu'd upon him. Office bindes to finish for Heaven, love, more. I thinke 'tis proper to say, Christ moves more naturally then obligedly, to fit lost man for his eternall home. Bonds were voluntarily taken up, and taken up from love; love is the natural motion of *Christ*, this works and never leaves working, till the soule upon which it seisseth, be fit for Heaven.

*Vñ.*

I am led by this point very seasonably, to aske you this question. Are you fit to die? are you fit to live againe? are you prepared for Heaven? you see how things goe upon Earth. The way of God is deadly; her's deadly doings here below. How doe your soules stir about eternity? Sinners what doe you doe? What will you doe? God is giving to all what is fit for them. Sinners are yet asleepe; Ah Lord! When will they awake? What a harvest will *Hell* have in these bleeding times! What preparation  
for

for Heaven do you see men make, more then they did ! Hee that was filthy, is so still : he that was an Earth-Worme, is so, although God be treading Wormes to death, and crumbling Earth to dust. Though person and state lie open to death, yet no man mends his pace for life. What shall I thinke of such a Generation ? My bowels rend, to looke some of you in the face, to behold how like your selves you still looke, and what a deadly visage your life still carries. What you were ; you are ; what men are now for sinne, surely they shall be ; Justice is at worke to perpetuate misery to thousands : to harden *Pharaohs*, and then cut them off ; to fit Vessels for wrath, and then fill them up with it, as full as they'l hold ; to fit men for their place, and then send them thither apace.

Sinners you heare all this, can you beare all this ? do not your soules yet stir ? Are they not then white to harvest ? fit to be cut off, by that sword of wrath, which is going about ? An unstirred soule is fit for nothing but Justice ; 'tis death in strength upon the soule ; 'tis the soule

soule in grave, and a stone rould upon the doore. What you are fit for, that you shall now have; Justice is commanded to go over the Land, and single out every wretch, and give him his own. I think there is scarce a sinner amongst us, but Justice ere it hath done with us, will make him eat of the fruit of his way. Doth not wrath make misery begirt us? Doth it not cut down dry Trees every where? fuell fit for the fire, doth she not set a fire, and cast into everlasting burning? And yet are not your souls a fire, to be fit for Heaven: such whose soules stir not now, there is just cause to feare, that they are left as fit fuell for wrath.

*Y.  
Obduratio.*

I will give you the properties of a man fitted for wrath. The first is *obduracy*. A stone is fitted to descend; 't'as its property to beare down-ward. Hardnesse makes fittnesse to judgment. The way to *Hell* is, from burning to burning; from a seared conscience to a damn'd soule. Justice blasts the soule in the body, ere it burnes it out. A fitted soule for wrath, 'tis one with his Eyes out; 'tis one that can see no evill making towards

wards him, although himself very evill: one that cannot see Justice though very visible, nor sin though very palpable. Justice works within, and then without; she spends her selfe most fiercely within, her last and least breathings and blastings, are without; she first puts out a mans eyes, with the sin he loves, and then comes as a soare against the sinner.

*I sit as a Queene and shall see no evill,* and yet this *Quene a Queene*, and very evill: that's a Swans song before death; now is the soule fit for Justice and wrath, and never so fit as now. When a sinner sings a *requiem*, soule take thine ease, he is fit for, yea, very neare to, wrath.

— *this night saith Christ in such a case, they shall take away thy soule.* A man hath sinned himselfe to Hell-doore, which hath sinned his soule blind and secure.

\* Setting upon the lees, and judiciary visitation, they are joyn'd both together, as neare Neighbors, and as belonging to one thing, and this by resolute will [*I will*] *visit those that are settled upon their lees*, Wrath is coming towards you, yee blind soules: doe yee see it? no: There is none. Why there-

fore

\* A man is fitted for wrath indeed, when he stands at Hell-door, ready to goe in.

fore 'twill certainly come ; you are the onely persons fit to be visited [*I will*] visit those which are settled upon their lees, whom ever I passe by. A Horses Eyes out ; and the next worke he is fit for, is grinding. Justice sets sinners to grinding, their own soules, when they cannot see their own finnes. Wrath certainly, will not suffer that man to live long, which hath kil'd his soule with sinne.

*Alienatio*

A second property of a man fitted for wrath, is this, alienation. No blessed fellowship, speaks separation to wrath. A King calshome his Embassadors, when he meanes War, and Judges a Kingdome fit for nothing, but the Sword. Casting off, fits to cutting off. The spirit of God departs, when the man is rejected. Alienation is great still, before desolation, *Saul* shall have no answer no where, no whispering from any but from *Hell*, when given up as only fit for that place. Light hath no fellowship with darknesse ; but when 'twill have nothing to do with darknesse, to make it light, the state is desperate, 'tis a signe that the soule is fitted for utter darknesse.



nesse. There are but two steps to death, the first is this. The sinner say's he will have no fellowship with God : the second is, God say's he shall have none. Now is the sinner judged ; how fit for *Hell* then, now judge yee ; execution only is wanting, and the Devill is not usually back-ward, to discharge his office ; the man is upon the gallows, he wants but turning off ; how things may turn, whether Christ will put in and beg the mans life, here lies the case, and depends wholly upon Christs Will. What fellowship your soules have with God, I know not : whether God say any thing, or nothing ; whether instruction with strong hand, be come to instruction with weake hand, by reason of your strong lusts : whether your instruction with weake hand, be not come to instruction with no hand, but bare blows for your basenesse : whether all whisperings be not layd aside, and whispering turn'd into whipping, this would be lo:kt well into ; for it speaks very ominously for eternity. Love or hatred cannot be guessed at, by things without, but by *Gods* dealings within, they may shrewedly be guessed at.

Pro-

Profana-  
tio. 3.

Profanenesse is a third property, of a man fitted to wrath. Profanenesse is the badge, of an *Ej. m.*: wickednesse speaks out a cursed soule. To what Country a man belongs, you may understand by his language, whether to *Spaine, France* or the like. *Hell* hath its openings, as *Heaven* hath; when *Hell* opens in a mans mouth, what needs any further enquiry, what Country man Sir? To what place do you belong? A man moulded and shaped for wrath, may be read in his face. Death though it cease within, yet it shew it selfe in the very superficies without. You have such a common speech, *One may see Death in that mans face.* A mans life is, in reference to his eternall estate, as his face is in reference to his temporall, 'tis *Index nimi, index futuri, index eterni.* A mans life foretells his end. What course any man leads, broadly speakes what such a man is, what he will be for felicity or misery. An a man be in the broad-way, he may prophesie where 'twill end, and to what inheritance he shall come, whether to light, or darknesse. I know not what lives you lead; *Christ* do's, and you should.

should. Let them be led how they wil,  
you may spell Heaven or Hell out of  
them. Life is but an expression of the  
frame of the spirit ; 'tis but motion ac-  
cording to such wheelles, and such a  
spring within. If you will know of what  
frame, or what *make* your soules are, and  
to what fitted ; view your lives. Your  
soules breath out themselves, in your  
lives ; and they breath out themselves in  
the bosome of God, or the devill ; into  
whose bosome you breath your soules  
in life, into that bosome, you will cer-  
tainly breath them in death.

As you find your state now move.  
To fit for Heaven is no trifle, your eter-  
nall estate depends upon't. To fit for  
Heaven is not arbitrary ; you cannot  
come there without it. To fit for Hea-  
ven is not easy, the making power of  
God must go to it. Sinners why do you  
put of this worke as a trifle ? And why  
do you put it of till death ? That man  
would never be holy if he could shift it,  
that will not be holy till he dy. He  
would never have to do with Christ if  
he could shun him, that will not seek  
acquaintance with him till he must leave  
the

leave this Word. When death is fitting the soule for *Hell*, then the soule sets about to fit it selfe, for *Heaven*. Ah Lord, that ever this man had a soule, that damnes it himselfe! Wrath doth usually crosse and curse this folly; men are surpris'd in body, or surpris'd in soule; no strength, or no heart, and so dy in their sinne.

Fitting grace for *Heaven* hath its means, hath its season, hath its course, and then hath its blessed end; I will touch these a little. *'T*ath its meanes. Will you be fitted for *Heaven* yee wicked soules, and use no means? 'Tis common to the worst man, to cast their soules upon a miracle for salvation, and not upon means. God fits by his word, they'l hear none: God fits by Prayer, they'l use none: God fits by his People, and they care for none: holy Ordinances sleighted, and yet the holy-Land promised. Ah Lord! Are not these soules mad? to couclude the end, and exclude the means? These men will dy in presumption, or else I dare dy for them.

*'T*as its season: Earthen Vessels have their season, for molding and shaping  
ing

ing to such a forme and to such an ute. All times of the yeare, are not seasonable for such a purpose. Salvation hath its day : the Sun stands not still, 'tis coming towards a man for so many houres, and then goes away from him as fast. Fitting seasons for Heaven, are transient : sleighted, and eternally hid from a mans eyes. *O that thou hadst knowne in this thy day, &c. But now they are hid.* Love passions are strong, but no fire cooles so fast as this when abused, nor so hard to be kindled again when out. God knocks, and if no opening, away to others that will. He comes to a mans house, and proclaimes peace, if peace be not regarded, he departs with a witnesse, leaves the dust of his feet behinde him, to testify what a base Earthy heart 'twas, that rejected him.

Fitting grace for Heaven, hath its course. Physick has its course, to fit the body for health ; malignities are not carried away presently. Bad spirits abounding, require sweating, and sweating again. The great Physitian hath his course, prescription upon prescription, *line upon line.* All is not done of an houre, to make the

soule fit for blessednesse, for ever. Grace conflicts with corruption long, ere it can get the victory, and render the soule fit for *Heaven*. Some sinners will never be fit for *Heaven*; because they cannot beare a fitting course. Sorrow for sin, spending; the paine of conscience, killing; bleeding til binding up from Christ comes, utterly consuming, not to be thought of: if these men can fit themselves for *Heaven*, 'tis well; they will never be made fit by Christ, they are so idle headed, and wilfull harted.

4.

Finally, after grace hath had its fitting course, then it has the *fruition of its end*; a fit soule expires into *Heaven*: the soule fit for *Heaven*, staves not long thence. The spirit say's *come*, when fit: the Bride say's *come*, when fit: a fitted soule for *Heaven*, is a panting soule for *Heaven*, and Christ a panting husband for this Spouse. Grace hath its distinct property, at every height; when at full height, and fit to be dissolved, it desires dissolution, and dissolution is granted; as a *medium* to its *ultimate* forme, which makes the perfection of a thing. A Christian is perfect, when fit for *Heaven*;



ven ; his Grace is perfect , when in Heaven.

Christians , I have something to say to you from this Point , and then I give it up, and get gon. 'Tis many a good soules panting often. *O that I were fit For Heaven.* Why? Christ makes so : He workes at such a height , as at which thy heart bends. The bending of thy heart to such a height in Grace , is a prevenient disposition to it , 'tis the worke thou wouldest , begun ; and well on-ward to finishing. Such a panting soule will be fit for *Heaven* , and caught up into *Heaven* , ere hee's aware. When the Soule is pitched upon such a Noble height , Christ hath taken it into his Hand to make it so high. Strong desires are glimmerings of Sunne-rising.

I would have no Soule sad, that pants after much grace. Certainly the Sunne is risen very high in this Soule already , 'twill be at the Meridian apace ; *Heaven* is not farre off that soule , which longsto be fit for it. When Christ once began to pray , *Father glorify mee with thine one Selfe , with the glory which I had*  
Y 2 *with*

with thee, before the World was; glory though so great was not farre off. When the poore man would believe, the spirit of Faith was neare, and the next words are Faith; and no more words of unbeliefe, *If thou canst do this, if thou canst die that*, heard. There is no designe to become fit for Heaven, like bringing a mans soule into a passion this way. Divine passion makes strong compassion. Christ does not quench smoaking Flax: does hee quench flaming flax? Panting to be fit to live in Heaven, where so much holinesse is, to live in the presence of God who is all holinesse, this is flaming Flax. The fire goes as high as Heaven: Heaven will open wide, to such a Heavenly heart. The Soule would have a sute to weare in the Country, which will serve at Court; a sute on Earth, which will become it in Heaven: this is flaming Fax. Grace is never checked in its groweth by God, but embraced most, when it ascends highest. God meetes a Prodigall, and kisses him: doth he not meete a deare child, which is almost come quite home to his Fathers

thers House, and kisse and teatt him :  
A Soule that pants to be fit for Heaven,  
is crope up to Heaven doore,  
certainely **CHRIST** will welcome  
this Soule, and let him into his de-  
fire.

Thou pantest to be made fit for Heaven,  
why? thou art fit. *Who [ bath ]  
made us [ fit ], &c.* These are said to  
be fit for Heaven by the Apostle, and  
yet pray'd for by him, as yet wanting  
much grace. There's a *Fundamentall fit-  
nesse, and a complementall fitnesse* for Hea-  
ven. The lowest dram of true grace,  
gives a fundamentall fitnesse for Hea-  
ven. A weake hand of Faith on Christ,  
will save a man from drowning : a  
sparke of fire will ascend to Heaven,  
as truly as a flame, though not so  
strongly. That there is any sparke in  
the soule to byasse it Heaven-ward,  
wee should blesse God, and blow the  
sparke by Prayer, this is the way to have  
more.

A complementall fitnesse is, when  
there is a double Testimony that all is  
ours; from Gods spirit, and our own :  
when the soule is sealed with this double

seale, to the day of Redemption. When Faith is strong, love strong, experience much, joy much, unspeakable and full of glory, then is the soule complementally fit (*i*) fully fit for glory. This should be striven unto, because it makes large entrance: but the soule should not torture it selfe, that it cannot with any paines, yet attaine so high. Some have Heaven here; such are fit for Heaven in deede, as carry Heaven still about with them: 'tis but out of one Heaven into another with these. Others are made fit for Heaven in hell, and come as out of hell to heaven, and yet this is great mercy too, and every poore low grac'd soule, should say so.

Let these things settle weake soules, banish bad objections, and make your fittest for Heaven, in that measure which it is; your consolation in these miserable times; Swords, Guns, Weapons of Warre, may Wound, Lame, and unfit you for Earth, but let this comfort you, you are still fit for Heaven. Lame Legs, cut Armes, bleeding bodies, and holy soules, will goe

to Heaven well enough : poore, blind,  
lame , halt , are most the guests that  
come there, Christ had bloody usage  
from base Wretches , as wee have now,  
speares thrust in his sides, deepe wounds,  
so deepe as to let out all his blood,  
and yet not any of his fittesse for Hea-  
ven. Should be enough to us all , in  
these bad times, that a mansion is pre-  
pared for us, and we for it, where all  
losse will be turned into gaine ; where  
lost Legs, and lost Armes, and lost  
estates, will meete their right owners  
again, and glory in over  
and above.



FINIS.

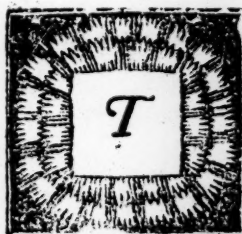




USEFULL  
INSTRUCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. 12.

*Giving thanks to the Father, who hath made  
us meete to be [partakers] of the inheri-  
tance of Saints, in light.*



*To be partakers] of the in-  
heritance, &c. Thus  
read, 'tis interpretation,  
not strict translation;  
yet possibly I may make  
issue both wayes for  
your sakes, both as you reade it, and as  
'tis to be read in the originall. The Text  
verbatim runs thus—fit to a part, or por-  
tion of a lot of Saints in light. 'Tis phra-  
sed*



sed in allusion to *Canaan*, where the people of G O D had their part and portion, and this by lot, by an immediate providence, and by no humane art, by the speciall blessing and disposing hand of God, and by no merit or means of their own. The phrase notes top favors, gallant mercies, dispensations full of love, all love, all love to all eternity. *The highest mercies are communicable*: Heaven, all that is in Heaven, distributive; distributive to men like our selves — *Partakers of the inheritance.*

Doct.

*Love is bountifull, shee gives all, mercy empties her selfe upon her children: she empties her pockets, she empties closets Cabinets; Jewells of price, Jewells of glory, of eternall glory, are given away to her favorites. Having given us Christ, will hee not with him give us [all things? Love gives all: Christ, and all that Christ hath. The Apostle argues a maiori ad minus. Christ is a greater gift then Heaven, and yet he is made communicable, and communicable to man, to us; therefore no marvell that Heaven is. Having given us Christ, &c.*

Love

*Participatio sacra, est communicatio totius.*

Love will make her heart bloud communicable; which is more then making heart Jewells communicable : Christs giving of himselfe; is more then giving any thing without himselfe, more then the giving of Heaven and Earth to man. Heaven is not noted in Scripture, as the height of Christs love, but himselfe; what himselfe is, and what he puts himselfe unto. *His owne selfe ] bare our sinnes, on his body, &c.* 1 Peter 2. 24. *And to be with [Christ] is best of all.* 'Tis not sayd, to be in heaven is best of all. The accent of love is fastened upon Christ himselfe, and not upon any thing else. Christ himselfe is still noted as a greater communication of love, then Heaven or Earth, or any thing besides him. Love opens her purse to her beloved, yea, she opens her bosome, and sets her beloved there; Heaven is in Christs bosome, and Christ open this to his, he makes this communicable.—*Partakers of the inheritance, &c.*

*Abrahams*  
bosome is  
but allud-  
ing, to the  
felicity  
that is,  
where  
Christ un-  
bosomes  
himselfe  
to Saints.

2.

*Communi-  
catio sacra  
est ad demō-  
strandum -  
Communi-  
cantem.  
\* Magna  
parvis mi-  
nima expri-  
muntur.*

*Sacred Communication, is to make sui-  
table demonstration, of infinite love. Great  
love is not suitably expressed, by small  
things. \* Springs make Chanells,  
Streames,*

Streames, Rivers, suitable to their strength ; they make their rent without, suitable to their bubling within, under ground. Heaven is but a suitable expression, of the love of a God : 'tis but a streame suitable, to such a fountaine : but beames suitable, to such a Sun. Heaven is but legible writing out, of infinite love. Were not heaven made communicable, infinite love would be but halfe expressed, 'twould have no suitable demonstration, 'twould be far more in it selfe, then knowne to us. 'Tis with Christ here in this World, as 'tis with a Christian, a Christians fortune here, doth not suite his titles; called a King, and has nothing. Now are we the Suns of God, *but does not appeare what wee shall be.* Why we shall be but the Sons of God his meaning is, that now title and renew do not agree, nothing in possession that speaks out the Son of a God, the Son of a King ; state and title, do not fitly and fully expresse one another : so 'tis with Christ now his love and his expression of it, are short one of another : many expressions of love are made here, but they all expresse it but brokenly.  
Heaven

heaven will speake out an infinite love; 'twill demonstrate it to the life, to all the senses at once, which is such a demonstration of a thing, as here man cannot make of any thing. There a man shall have the advantage of all senses together, to fathome infinite love: he shall heare it, see it, taste it, &c. He shall see the fountaine where and how it riseth; the Ocean how vast it spreads, and how broad it beares. Christ demonstrates infinite love fully, fitly; therefore is heaven made communicable to poore Earthen creatures—*partakers of the inheritance, &c.*

3.  
Communi-  
catio est ad  
implendum  
subjectum,  
cui commu-  
nicatur.

*Sacred participation is to make soule satisfaction.* Every thing lesse then heaven, is too little to satisfy the soule—*All is vanity, &c.* Put all things on this side heaven together, and all is empty (i) in reference to the vast partaking spirit of man; it swallows and swallows the whole Creation, and makes nothing of all: participation of Earth, of all the Earth, will not satisfy; heaven must come in too, or else the soule like the Dove, remains utterly restless, and crys like the grave, *give, give.* There is excessive

in

in the Creature, but not proper filling. *Bee not drunken with Wine wherein is [excesse] but be [filled] with the spi. it : 'tis one spirit, that filleth another.* Abundance of Earthly things may make excesse, and turne the soule into sinne, but participation of fulnesse in God, is that which gives the soule its felicity in it selfe, and this is in Heaven. Absolute fulnesse is in heaven, and this maketh absolute content, therefore is our participation here, still reaching after more, then can be had here. All that is dispensed in way of inferior ordinance, makes but tasting and longing, does but put on appetite to a full meale. Heaven, is Gods supreme ordinance, to give the soule satisfaction. \* Other ordinances bring in the soule but drops, and therefore it still thirsts; this supream ordinance brings in the Ocean : the soule in this ordinance is swallowed up, \* it can breath nothing but blessing, as seeing, feeling, hearing, tasting nothing else.

*Sacred participation is made according to Christs will.* The pleasure of the King is, that we should sit at his Table, that we

\* Participando.

\*Tis Gods letting forth of al, to things without him.

Communicatio, est ad placitum communicantis.

we should dip our morsels, in the same dish with him; eat as he does, drinke as he does, weare and fare to all eternity as he doth: *Father I will, that those whom thou hast given me, be with me where I am, that they may behold the glory, which thou hast given me Iohn. 17. 24.* Christ would not be in heaven alone, to eat his morsels alone; his pleasure is in choice company, though not in any. [*I will*] that [*those*] which thou hast given, be with me. The pleasure of Christ, is the spring of favors, as high as this rises, a Christian rises, necessarily. The naturall Son, may have what he will, for the adopted Sons; the Will of Christ, is the rule of Communication: all is his to make gifts to his favorites, as great as he will. *These have continued with me in my temptation, these [shall] sit on Thrones, the pleasure of Christ, Thrones us, heaven's us. Heaven riseth out of Christs breast. It comes out of the belly of divine will. Participation is to suite will, will is infinite vast, therefore is Heaven communicable. Great persons do great things, to satisfy their will.*

*Participation is proportion'd to promise:*



Communi-  
cation  
is accord-  
ing to ob-  
ligation.

no lesse then the Land flowing with milke and honey, is promised. Heaven is but little enough, to fulfill truth, to pay debts. Christ hath beene so free of his promise, that all he has will but make it good, and render him just. He hath engaged his own honor, his own inheritance, all below, yea all that he has above, upon poore terms, but upon our service, which is more disservice, more sinne then service at best. *If any man serve me, let him follow mee, and where I am there shall my servant be, Iohn 12. 26.* We are by promise to have as much wages as Christ, to receive as great pay, though not in so great command, and though but common Souldiers and he a Captaine, yet all that serve under him, are to have as he has, a house full of silver and gold, yea a house *not made with hands*, a very vast house; a house full, a heaven full of Jewells. Communication is according unto obligation, debts must be payd, although never so great. Mercy never dies in debt to justice; every man shall partake of as much, as fit for and promised to him, although Christ himself hath no more.

Communion is according to instigation, sometimes.

*Participation is proportioned sometimes according to merit.* Gods giving, is according to Christs deserving, not according to ours : the best of us should partake of hell, and not of heaven, if we had our deserts. Heaven is great, and yet lesse then Christs merit, and therefore God himselfe is proposed as a Saints portion, and Christs purchase. *The Lord is my portion*, he doth not say heaven. The Lord which made heaven, and can make more heavens, yea, is more then all heavens, upon a glote of whose eye, upon a cast of whose countenance, stands heaven and hell; he is my portion. He is so : in whom ? why ? in Christ, by his merit. Participation is proportioned, to merit ; merit is vast, it challenges heaven ; more : God himselfe. Christs merit makes God ours, the holy Ghost ours, what God is in himselfe, ours ; which is the heaven of heavens, that which makes heaven, heaven. Christs bloud is of more worth then heaven : it bought heaven and earth too of exact Justice, not for yeares, or for lives, but the fee simple for all eternity. We receive as God gives, God gives as Christ merits, and

and mediates : heaven comes out of Christs wounds to Us : Heaven comes out of hell to fallen man. Christs descension to hell, makes our ascension to heaven ; we are partakers of glory by his shame and misery — *By his stripes we are healed, &c.* By his hell, we are heaven'd. We inherit not hereditarily, but made heires and so partake. Our participation of glory, is a made participation, made out of merit ; merit is vast, therefore is our participation so vast as heaven — *partakers of the inheritance.*

Is't a time of losse ? 'tis a time of reception *equivalent.* God is more giving then taking away : is not heaven more then you have lost upon earth ? heaven is communicable, and yet you complaine, what shall you do for house ? what shall you do for land ? for enough for you and yours ? all is gone. What ? is heaven gone ? then all is gone indeed. God shuts one hand, that we may looke to the other, which is open with greater and better things. Mens eyes are not opened, by the dealings of God ; men learne not instruction though God whips to teach ; that's your undoing, not what you have

*Vse.*

lost, though never so much; for heaven would make up that well enough. God takes away in earthly things, that we may consider and see, wherein he is a greater giver, do yee make this use of your losse? a man loses much, when he loseth a state on Earth, and loseth with it a heart to looke after a state in Heaven: when losses and crosses kil affection Heavenward, *all* is gone indeed: gone without hope of recovery.

Do not the stroaks of God make you looke to him? Why? then you will be smitten againe. *Jobs* messengers shall come one after another, and tell you of the losse of all, to see if that will save all. Divine rods are order'd to second one another, till the soule be as high as it should be, or as low as it must be: as high as Heaven, or as low as hell. I would sinners did consider the scope of Gods dealings now, and what is before them. Heaven and hell is before you now, you may be partakers of which you will. Heaven is communicable, hell is communicable, one in one hand of God, 'tother is in 'tother. Which way any great mans veine lies, you observe him.

him. Gods veine lies in giving of great things, great mercy or great misery; he gives no lesse then heaven or hell to every man: he makes every man partake of one or 'tother. Sinners, as you love your soales consider this. \*

Wrath workes, as love is abused: justice riseth high, when high favors are sleighted. *All is communicable*: 'twill breake the neck of all, which make not use of this; mans spirit must worke, as Gods does: when one is open to give, 'tother must be to receive. Bounty presupposes a ready receiver: who is backward to take great things? and yet who is not backward to goe to Heaven? Heaven is wholly communicable, and yet sinners are wholly carelesse of it. Not a peny in Heaven, but 't may be yours, and yet what heapes of treasure are there? Ah Lord, what wealthy persons might sinners be, and will not! Onely their will keepes them poore, *Paul* yours, *Apollo* yours, all yours, all is communicable, Heaven and Earth: the Earth and the fulnesse of it; so Heaven and the fulnesse of it, not a roome, not a walke in Heaven but 'tis in common for all the

*Communi-  
catio plena.*

inhabitants ! Not a dish, but every ones hand is in it together : many hands in a dish, is all the feeding above. Nor a delightfull tune above, but every ones heart is set to it : not a beame in the Sun above, but every ones eye is fixed upon't : not a floure in Christs bosome, but all smell to it : not a secret, but revealed to all. All that hath laine hid for this many thousand yeares, almost from all here below, there 'tis knowne to all ; they above know, as they are knowne ; such great mercy, such full mercy, rejected, what great misery, what full misery, will it make ? Justice swells, as sinners kick mercy : such a heaven sleighted, makes such a hell. Hell, 'tis but Justice working suitable, to the abuse of so much mercy, as may be had in heaven, and the soule would not

*Communi-  
catio libera.*

*Heaven is freely communicable*, and yet sinners have no heart to it. Heaven may be had for nothing, neither for money, nor money worth, onely for making fit for it, and this too wholly at anothers paines and cost, and yet sinners have no heart to it. Christ gives much, but takes nothing : mercy, is all mercy ;  
mercy.



mercy, is all free; as 'tis layd out all in an inheritance, and lies all round together above, 'tis all free. Love in its utmost dimensions, in its heights and depths, as it passes knowledge, as it makes a heaven, yet it keeps its owne essentiall property; 'tis love, and but love: heaven is nothing else, but *a bed of love*: all delights free. There is nothing in heaven bought, nor payd for by us, of all the costly things that are there. There are Jewells about the inhabitants necks, such as the World never saw, and yet not one bought by the wearer and owner: all given freely. You have not seene such an inheritance for nothing, as Heaven is. There be things which cost infinite deare, and yet done away for nothing. A man may see that which eye never saw, and heare that which Eare never heard, for nothing. God lays out much, but looks for no returne: his greatest favours goe for acceptance. Participation of purchase, is pay for purchase: an men will but go to Heaven, the place shall cost them nothing, though fit for a Prince. All Gods motion is free: his blessed mo-

tion for a time, free; his blessed motion for eternity, free. As God makes Heaven, he workes for nothing: as he makes fit for Heaven, he workes for nothing: for his greatest layings out, hee sets downe nothing: at Heaven doore hee sets no bill, what rent and fine, though there be not such a house of state again, in the World. God keepes open house below, and above too: the best dainties, and yet no reckoning brought in; nothing to be paid, no, nothing expected. There is no thought of heart, what this dish might have yielded, and what that precious odour might have been sold for. Heaven goes freely free, *gratissimè gratum*. Heaven given, and not a thought against it: all the riches of a God layd downe at mans foot, and all the heart of God too, with it; and all the panting above, is, O that all may not be trod upon. Ah sinners, what a damnation will this make, to set one foete upon heaven, and tother foot upon Gods heart! To trample all his, yea and all him too, in the dirt: heaven, and his heart too, to hold your sin?

Communi-  
catio uni-  
versalis.

Heaven is universally communicable:  
from

from East, West, North, South, many come and sit downe, in the Kingdome of Heaven. Strangers may dwell in the holy Land ; Gentiles , aswell as Jewes. Of all Nations, kindreds, tongues, may live together above, and be spoken unto, in their owne language, yea, understand one another plainly. Variety of language , excludes not heaven , confounds not heaven. All above , are intuitively understanding : men are as the Angels of God, in the Resurrection. *Oh every one that thirsts*, come in ; that's the bill, that is set upon Heaven doore: did yee never stand still and reade it, sinners? Heaven gate is open to all that knock, but fooles , foolish Virgins , foolish soules, which have nothing in them, nor will have nothing in them, to render them fit for heaven. There is *Rahab* the Harlot ; There is *Manasseh* that murdurer ; there is the Thiefe ; there is *Mary*, that had so many Devills : A man that hath many Devills, may come where there is not one ; The most devillish, hellish creature , may be made partaker of Heaven. Lame, and Blind, and Halt, may come in there , and yet still there

is roome. *'Tis don as thou hast commanded,* said the servant, that was sent out to invite all sorts, *and yet there is roome. Luke 14.22.* There is great variety of guests above, and yet one Table large enough for all; no crowding, and yet thousands & thousands of thousands, sitting together. Heaven is a vast continent; much of the holy Land, not yet planted: many mansions above, without any Inhabitant. Heaven is universally communicable, and universally fit and compleate so to be: All may sit round and looke the Sun full in the face, and he them. That which is so proposed to all, and so fit for all, how will it doubly damne all, that come short of it! You will be jugded as lovers of hell, more then lovers of Heaven, which come short of it; As lovers of darknesse, more then light; As lovers of sinne, more then the eternall felicity of your soules: upon this very ground, that grace and Heaven are so generally communicable. *Light is come into the World,* saith Christ, *And the world regardeth it not. This is the condemnation of the World;* A World of men might be partakers of the inheritance of the Saints

in

in light, and will not, this will make hell, hell indeed; condemnation, *the condemnation*: because men will not go thither, though no exception. 'Tis desperate, to make exceptions where God makes none: to exclude a mans selfe, when God doth not.

Finally, *Heaven is durably communicable*. I cannot say, it is perpetually communicable. The everlasting doores, stand not open everlastingly; But yet a great while. The Thiefe found them open, at the last houre of his life. A sinner may come in, at the ninth and last houre, and have his pay. A sinner of a hundred yeares old, may get into Heaven, I doubt there be but few gray-headed sinners turne in there, yet it is not long of the place. Heaven doores are open, till old Age; onely old folkes are wilfull, which is excluding. God is long suffering; all that while, Heaven doores are open. *The long suffering of God waited in the dayes of Noah*, saith the Apostle Peter. A hundred and twenty yeares, Heaven stood open, to that people. God makes the greatest mercies, waite upon the greatest sinners, a greate while, which

*communi-  
catio du-  
rabilis.*

which is one of the greatest wonders, in the World. If you have a mind give great things, you have no mind to wait to doe it, yet so doth God : *He waites to be gracious.* The Sun is made to stand still many houres, many dayes, many yeares. Salvation brought to mens houses, Parishes, yea, to mens eares, and there sounding and knocking, seven yeares, ten yeares, twenty yeares : And all the intreaty is, *Will yee goe to Heaven sinners?* Will yee goe to Heaven ? Will you be made partakers, of the inheritance of Saints? God is not a bare giver of Heaven, but a woer for Heaven : he does reconcile, and *beseech to reconciliation* : he doth knock, and *stand at the doore and knock, till his lockes be wet with the dew of the night* : He stretches out his hand with Heaven in it, and doth so all the day long. — *To Israel he saith : All the day long, have I stretched out mine hand, to a disobedient and gaine saying People. Rom. 10.*  
 21. Heaven made to waite upon earth. base earth, wicked earth ; what will this come to, if not looked to ? If heaven not participated of at last ? What a hell will he have, which hath had heaven  
 at



at his doore many yeares together, and had no heart to enter into it ! But you will say, no body is so carelesse: Every one surely, is willing to goe to Heaven. One would thinke so : But yet 'tis not so.

'Tis easy to demonstrate, that multitudes have no heart to goe to Heaven. *They will part with nothing for it.* Sinne is worse then nothing, and yet Sinners will not part with this, for Heaven : Have they any heart to Heaven then? Christ makes an underprizing of a thing, a demonstration of no love, nor heart to that thing, so prized. *If you thinke good give me my price, if not, forbear :* *So they weighed for my price, thirty pieces.* *Cast it to the Potter,* saith God : *A goodly price.* Underprizing and undervaluing a thing, speakes out properly and plainly, no will to that thing. Will swayes, that way which 'tis willing. Love bids according to worth : Shee comes to Christs price, for Christ ; and glad shee can have him so too. *If you thinke good, give mee [ my price, ] &c.* A mans owne price, is no price : base bidding for Heaven, argues no heart to it ; such a wretch

is cast to the Potter, cast to hell to be torne to pieces, as a vessell in which there is no pleasure. If underprice argues no heart, what does no price? 'Tis many a sinners damnable case, hee'le part with no sin for Christ, nor Heaven, could Christ and heaven be much more worth then they are. Part with no sin, doe no duty, waite no time. 'Twill be a hell to this man, to goe to Heaven. A man that will not part with his sinnes, to be partaker of Heaven, is more willing to goe to hell then to Heaven: sinne hath got his heart, he should lose his Heaven, to goe to Heaven. A sinners owne heaven is dearer to him, then Christ; he will venture the losse of one, rather then lose the other.

2.

They will performe no duty for Heaven. Action speakes out affection. To what a man hath a heart, he hath a hand, a head, a foote; heart commands all. The will is *Major Generall*, orders all to move as she will. Where there is no foote towards Heaven, no hand towards Heaven, nor bending that way, Is the heart towards Heaven? From your lives, you will be condemned: yee speake out your hearts, and yet you plead for them; you

you have set your way you will goe, and yet upon pretend, you are bound in spirit for Heaven. Perversenesse is in your pathes, and yet you plead for your will. Sinners observe that speech of Christ, *If any man [will] be my Disciple let him denie himselfe, and follow me.* Christ makes deed to demonstrate will : if a man be willing to be Christs companion, and scholler, he will follow Christ; yea hee will *take up his Crosse*, (i) goe through any difficulty, to enjoy his fellowship. What *will* is indeed to the end, it is to the meanes: 'Tis idle talke, fancy, and dreames, not *will* to a thing, that will use no meanes. Yee tell me, yee are willing to be made partakers, of the inheritance above : what doe you doe to be made partakers ? Doe you walke in the way, which leads to Heaven? Are you not in life, according to your lusts? In your course, according to your company? Unto divine duty, according to your humour? Does not will rule truth, and not truth, your will?

Let persons convinced, be instructed.  
*Te cannot be partakers of the Cup of the Lord, and of Devills,* saith the Apostle : so say  
I,

I, ye cannot be made partakers of Heaven, and keepe on in the way to hell, you must first be made partakers, of the *Heavenly calling*, as the Apostle calls it, ere yee can be made partakers of Heaven it selfe. *Wherefore holy brethren, partakers of the [Heavenly calling,] &c. Heb. 3.1.* (That is) a calling to Heavenliness. Heaven must begin here; Christ must rule all, and be made all here, as he is above. A Heavenly calling, speaks three things. A heavenly rule, a heavenly subject, and then a heavenly end. *I am the way.* That's a heavenly rule. *Not I live, But Christ lives in me.* That's a Heavenly Subject. *I have fought a good fight, henceforth is laid up for mee, a Crowne of Righteousnesse*, that's a heavenly end. The two former, are subordinate to this latter. Christ must be without a man, and within a man, or that man will never come to Heaven. He must be all without, and all within; he onely must be the way—*I am the way.* And he onely must live in the heart, to guide this way—*yet not I, but Christ lives in me.* The Word of God and the Spirit of God, must meete in the life of man, or that  
 life

life will end in death, in hell, not in Heaven. A heavenly rule, and a heavenly heart, lead to Heaven. Few Christians lives, are cleerely Christian. Christ is our sanctification, as he is our justification: he is our life here, aswell as our life hereafter: hee must be made so by every soule, and then all will goewell at last. Heaven is a Crowne of Righteousnesse; not of our Righteousnesse, but of Christs. His spirit must rule all, his merit must be leaned upon for all, this soule will certainly, be made partaker of all.

Christians should be comforted from this point. All the wealth of Christ is communicable: Heaven communicable, communicable to you, to Saints. The complaints of Gods people are many, this point answers all. My losses are great sayes one, so sayes another. Will not Heaven make them up? Thou hast neither money nor goods, Thieves and Plunderers have stole all. Hast thou not treasure laid up in Heaven, where no spoile can be made? In cases of persecution, Christ teaches us to comfort our selves with Heaven, how all is doubly made

made up there *When men persecute and revile you rejoyce and be exceeding glad, &c.* Upon what ground ? Why ? Upon this: *great is your reward in Heaven.* Losse hath its quantity, 'Tis great, that makes it so heavy; reward hath its quantity too, [*Great*] *is your reward in Heaven.* If a man had lost a Kingdome on earth, Is not the Kingdome of Heaven responsible ? If a man had lost all this World, Is not the World to come, as good as this ? Is not Heaven as big as Earth ? As good as Earth ? *As much good ? As lastingly good ?* Will not your Heaven above, be as sweet as your hell here is bitter ? Suppose there be nothing above but Christ, to make up al thy losse here below, is not he enough ? Canst thou not comfort thy selfe in Christ alone ? What a soule hast thou ? 'Twas high time, thou diddest lose thy treasure here; 'twas thy God. Thou wouldest otherwise have lost thy soule.

*Obj.*

And 'twere but for my selfe, I could be contented, whatsoever I underwent; But I have wife and children, and no Bread to put in their heads, nor no clothes to put on their backs, this makes my



my heart sinkes within, and I doe not know how to keep it up.

Are thy children fit, to be partakers of Heaven? If so, let that comfort thee, that they are in a capable condition (though temporally miserable) to be eternally happy. Say to thy sinking soule, there is a house above, big enough to hold me and all mine, and the owner is kind to strangers. There is bread enough, clothing enough, for me, and all mine. Thou art but stript, before quite dead; death would have stript thee of all, if Cavaliers had not. Naked thou camest into this World, and naked thou shalt returne. Thou maist goe to Heaven stark naked, without money, without clothes; All things are naked and bare before Christ; that's the manner of all going hence; thou art put in a posture to goe to Heaven, they goe stript of all here below, to that felicity above. Thou hast nothing, now thou art fit for all; nothing of earth, now Heaven would be welcome; Thou hast no home here, now thy long-home above, O! How sweete would it be? Why? It may be, it will not be long, ere thou be there. Be still, 'tis

*Sol.*

A 1

God;

God; things wil end wel, if Heaven wil make it so.

*Ob.*

Yea: but mine are not such yet, as concerning whom, I can thus relieve my selfe; that they will be partakers of eternall felicity, when this miserable life ends.

*Sol.*

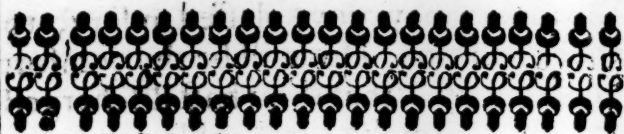
Doe thy duty to bring them to be such; thou hast now time and leisure, now all is gone; What else shouldest thou doe now, but give all diligence to make up a felicity for thee and thine, where it may be, seeing all is gone here? Time was thou diddest pretend multitude of businesse, and great imployment in thy calling, that thou couldest not discharge this and that duty in thy family, for the eternall good of servants and children, as thou wouldest: why? Now thou hast nothing to doe, God hath removed that let; let's see now, how heavenly thou wilt be, in the discharge of the divine duty. Twill lie heavy upon thee indeed, to see thy children lie in bodily misery, and yet still goe on to doe nothing, to deliver them out of soule-misery. If God stir up thy heart by this, to doe thy duty throughly, for the soule-good of thine,  
thy

thy misery may prove blessed misery, to thee and thine. This will be thy comfort at giving up, that thou hast discharged thy duty, to make a miserable condition blessed. But if successe suite thy industry, thy miserable children are made indeed. This may cheer thee under sad thoughts; I can leave my children no earth, but I can leave my children Heaven; I cannot leave my children, this hilly Country, nor that; neither the blessing of hils, nor vallies here; but I can leave them the blessing, of the *everlasting Hills*, as the expression is of *Josephs* blessing: Heaven was eyed, in that expression. I conclude all thus: we are under age here, hardship is fit, for us, and ours. Such heires must comfort themselves with what they shal have. You which are partakers of the divine nature, shall be partakers of more felicity, then the tongue of men and Angels can expresse; and yours, for your sakes will be blessed below, when you are so blessed above.

FINIS.

Aa 2

USEFULL



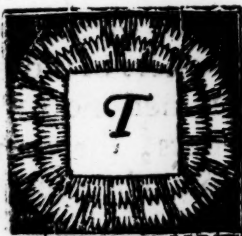
USEFULL  
INSTRUCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. 12.

— οὐκ ἔτι  
μερίδα τῆ  
κληρο.

*Giving thanks unto the Father, which hath  
made us fit, to the part of the [ Lot ] of  
Saints, in light.*

Doct.



*HE greatest favours, come  
most immediate to us.  
Eternall mercies fall as  
a Lot in our lap; no art,  
no medium, no merit.  
Gods own finger points  
them to persons; to such, and not to such.  
— Who hath made us fit to the [ Lot ] of  
Saints.*

*Providence hath a mediate, and an imme-  
diate*

*diate course*, to give out favours to man. This, that expression of the wise man gives us. House and riches are the inheritance of fathers, but a prudent wife (saith he) is of a higher descent, *is from the Lord*. The mercy is higher, and therefore disposed by a more immediate and speciall providence. As things rise in the Nobility of their owne nature, so they rise in the manner of their birth and bringing forth to us. Grace and glory are simply and absolutly, the noblest natur'd things, and these in the noblest way descend upon us, by a very immediate disposing hand of God, like a *Lot*.

Things are of a double descent. There is mans off-spring, and Gods off-spring. [*wee*] *are his off-spring* saith the Apostle. The noblest things are onely Gods off-spring: the great things of eternity, come onely out of the wombe of a God; Heaven comes forth, from betweene his ~~some~~ Some things come down along in such a line to us, through so many wombes, through so many hands, into our hands: Heaven comes out but of one wombe, but that wombe as blessed as God, from Gods immediate hand, by

*PH 2 v. 2*

providence not to be explained, just as a Lot.—*the Lot of Saints, &c.*

*Some things have succession, others have none. Melchisedeck, neither father nor mother. The great'st favours come all so into the World, neither father nor mother but God. Out of nothing came al : from nothing comes al stil, to the Saints ; heaven which is a Saints al, from nothing but from Heaven. From what house doth that great house descend upon us, to be ours ? From what progenitors, but Christ ? Is it not disposed to such and such secretly, wonderfully, by a hand and power unknowne to all the World ? Upon Christs vesture they did cast Lots, and as that fell, so the vesture went, by a supreme hand onely. Heaven is Christs vesture, the *Sons best garment*, his robe of state and glory, and this goes by Lot too ; tis put, upon the back of none, by any art of their owne, but by a power supreme, by that hand which disposeth Lots which none sees ; so all the Saints, get their greatnesse.—*The lot of the Saints, &c.**

*As power did create so providence doth dispose. A very unknowne creation, had the*



the Heaven of Heavens, \* The Angels, and all the state and glory, of that brave World to come. Doe you finde any piete of that stately building above, so much as once expressely mentioned, in the dayes of Creation? Tis disposed as 'twas created, in a very close way, as a Lot, by such a power and providence as no Creature can explaine, or peep into. This World was made by an immediate hand, but that above after a more close, more entire, and more supreme, way (i) utterly without all hint to be guessed at. So this World is disposed of by a providence of God, but by a providence working very externally, and very humanely (i) al-along in such and such humane and secular wayes as usually knowne unto us. But that glorious World above, is disposed by such a providence, as workes very internally, very hiddenly, in utter unlikely meanes, and in these moves, utterly out of our sight and reach, just as that hand, and those fingers doe, which dispose into your bosome such a Lot of great treasure.

\* Above speculation, therefore not subjected to it: wisdom would not dazell, weake eyes.

*Some motion is peculiar for state. Kings give low things by Offices, and take*

no notice of them themselves, what they are, nor to whom they goe. But other things, of a more noble nature, they give with their own mouth, and with their own hand, such and such noble things, to such and such noble persons. Heaven is nobility confer'd with Gods own hand; 'Tis the best robe, put upon the Prodigall, by the hand of his Father, and none else. 'Tis lame *Mephibosheth*, advanced by word of mouth, from *David* himselfe, as a piece of the state of his greatnesse, to which God had raised him, and as a high point of love. The more immeditate things come, out of one friends hand into another, the more they speake out love, and render parties honorable. *I did it for him with my own hand*, you have such a common expression, when you would worke your respect, with such and such, to a great height. The King gives a Jewell, and he gives it with his owne hand; his love and honor doublely sparkle in such a Jewel, every time 'tis look't upon. Heaven is a Jewell hanged about our neck, by Gods owne hand. God makes a rich portion, and as it were rolles it up in a  
 Lot,

Lot, and with his owne hand, without any art of man, casts it into our lap—the lot of Saints.

*Some motion is peculiar for complement.*  
'Tis a filling up of Love, to give and to give with a mans owne hand : to give an onely son, and the father to do it with his hand onely; this is Love to admiration, love filled up to the brim. *God so loved the World, that [he gave] his onely begotten Sonne.* Some persons give, as if they would give themselves too, if they knew how ; that makes the gift mighty big : yee shall have gift, and hand and al; words, and armes and all. A gift fully circumstanced with love, is a double gift. Heaven given, and cast into our lap with Gods owne hand, is a double Heaven. A Lot in a good ground, and to [fall] there; Heaven, and to fall as out of Heaven, that's two Heavens. Gods love motions, are fully circumstanced with love ; the Sun wants not a beame, to give forth its glory. Heaven comes from God to the soule, as the soule it selfe came from God; the soule and the felicity of the soule, both breathed from Gods own mouth.

\* A trumpet is sounded so, and at such a place, for echo.

*Some motion is peculiar for Echo.* \* Some things are done so and so, to suite and joynt to others. The holy Land was divided by Lot, immediate providence caryed it there. Friendship made no revenue in *Canaan*; Gods own hand cast every man his fortune, so big and so good; in such a place, in the Mountaines, or in the vallies, with springs, or without. Divine dispensations, are harmonious; Heaven comes in no new way to us: God gives, as he did give: Hee did give *Canaan* with his owne hand, so hee gives Heaven. Power wrought very immediate, to plant our fathers in the holy Land; *Ioshuah* did cast lots, and so divided the Land; power did worke very immediate, to plant persons there; so it doth to plant *Persons above*: [*I goe*] before to provide a place, &c. Our *Ioshuah*, assignes our mansion, situation, building, conveyance, all done with Christs own hand [*I goe* &c.] Though power worke without hand, yet not without rule; not a word spoke; nor a worke done by Christ, but with scope, and look to some rule, though sometimes that rule be a great way off, as far as Heaven.

Truth

*Iosh. 18. 10*

Truth fulfils Types; dispensations under each covenant, one eccho to another. *Canaan* went by Lot, so does Heaven—the lot of *Saints*.

*Dispensations of grace and glory suite*, as really the same. Heaven and Christ, come both one way to a Christian, by immedate providence: grace and glory, are wrought both with Gods own hand; 'Tis the finger of God that turnes the heart towards Heaven, and that turnes the heart into Heaven. Grace is an inspiration, glory is so too; there is no remoter agent of either then Gods own spirit. A soule and such a soule, so happy, and so glorious, was breathed altogether into *Adams* nostrils. The breath of Gods own mouth makes alive stil, and the breath of his owne mouth, cast varnish and glory, upon that being, to maturation. 'Tis Christ al in al here, 'tis no otherwise above. Christ al in al; no lesse makes grace; and no more is glory. Grace is such an immediation, according to such a location: glory is such an immediation, according to such a translocation: Christ is next to, and onely with the soule in both.

Gory is suited to grace in dispensation, as grace is suited to glory in fruition.

*Use.*

If this point were rightly applied to the heart, hope would not fall respecting great favours depending : providence hath more wayes then one, to bring great things to us : it can worke with hands, and without hands: divine power can bring a Heaven to you, on its owne shoulders, cast a Heaven upon you as a Lot into your lap, in a very immediate way, beyond all provision or expectation ; God does most and best for man alone, when hee has no toole, or no toole considerable in his hand. Wee have a Heaven depending, but yet a hell betweene us and it, and no man can see but one way to it, if that way do not hit which we propose, we are all undone ; this is almost every ones vote. This point should relieve us, in this desperate case, respecting our great feares, & our great hops which are so opposed. There are great mountaines before Zerrubbabell, great hindrances, in the way of our great mercies, so that we see no likelyhood in an ordinary way, how or when, our great Heaven desired, should arrive with us. Let the point, in hand support ; the greatest favours come, in the



the most immediate way of providence : heavenly favors come to us , as if they did drop out of Heaven. The more heavenly and divine , the mercies are which wee expect , in the more divine and immediate way, they'l descend. The stone shall be cut out without hands, that shall smite the image , of various mixtures , and breake it to pieces : *new Ierusalem , comes downe out of Heaven.* Power will worke in a very immediate way, to bring in that new Heaven into the Christian World , which now the Christian World is labouring for. *Yet once more [I] shake, not the earth only, but also Heaven.* God himselfe will after a speciall manner , set his own shoulders, to shake that rotten heaven of mens inventions , and those which set their shoulders to keepe it up, and make battery with such Cannon, as we are not aware of. *Not by might nor by power but by [my spirit] saith the Lord,* respecting the building of that house , which typified this. *Not by might nor power (i)* not by humane strength , so much as by his owne power, shall the old Heaven be destroyed, and the new erected. We expect

Heb. 12.  
26.

expect our Heaven too low; from men; but 'twill come from God when it comes. As 'tis a great favour, so 'twill come in state, in the way of sublime favours, very sublimely. Magicians, great heads, and divellish wits, shall be *non-plust*, by Gods owne finger and art, not by mens wisdom and art. *Egyptians* shall be drowned on a sudden, by a stratageme made in Heaven, and managed from heaven. *Iericho* shall fall by *Faith*, by making no more of the power of men, of Swords and Guns, then of *Rammes-hornes*, but magnifying the power of Christ, and trusting in that. Surely wee are yet too many and too strong, to be delivered.

Christians, I would yee were skilled in the way of GOD. GOD keeps his Old way in bestowing great things, and yet yee wonder and murmur: your folly is your owne affliction, and many's more. Things of great worth, Christ will trust no Messenger with them, but bring them himselfe: Christ will trust none to bring your Heaven to you; neither your Heaven here, nor hereafter. Men are false, they would marre your heaven,  
and

and bring you an old one, in steed of a new one, or an old one new patcht up. Blessed be he that will bring a new heaven to us, all new, divine favours in their maturity, though every man be trampled under foote, and none seene in the worke but God: though he trample all men in the dirt, and he onely be left alive, with the cause in his hand. If men would allow God his way, they would never be at a losse of Faith, so fearefully as they are. Yee open one doore and there comes in nothing but your shame; yee set open another doore of your owne, for Christ to come in at, and there also comes in nothing but your folly and shame. Ah Lord! When will yee looke up, and expect Christ from Heaven? Do not great things come in a very immediate way to man? Hath God tyed himselve to do every great worke, with such and such great meanes, as your eye is fixed upon, to cast out a Legion of bad spirits, with a Legion of good? Is not one enough to do it? Christ brings an eternall weight of glory, upon his owne Shoulders to your doores, can he not bring a temporall weight of glory

Pfal. 86.  
10.

of glory, which is far easier, alone? *Thou art great and dost great things; thou art God alone* sayth the Psalmist. We thinke God is not God, nor able to do like a God, unlesse such and such men stand, by him. What? Is not God, God alone? Cannot he, nay, doth not he use to do great things, alone? *Nemine adjuvante, multis obstantibus?* Is not Heaven brought to us, against all the strength of Hell, by Christ alone?

I will make a more strict soule-application of this point. Great things come in a very immediate way: my inference is, our eyes in matters of the soule, which are the greatest things, should be much fixed upon God. Sinners undoe their soules, in that little which they doe, to save them. 'Tis enough to some, that they put themselves upon Ordinances, as if that were all to bring the soule to Heaven. Grace and salvation, come in a more immediate way; 'Tis not what men say to the eare, but what God himselfe speaks to the heart, which makes Heaven there, and a capacity of Heaven for ever. 'Tis the voice behind you that turnes you, and saves you. Grace drops

drops from Christs onwe lips, [ *I create* ]  
*the fruit of the lips, peace.* These waters  
are nothing, to him that makes them  
enough : 'Tis the Angels stirring, does  
the worke for Heaven. Sinners when  
you come to Ordinances, use them as  
Ordinances, \* and not as Gods, charge  
your soules to hearken what God will  
say, and what God will doe. I am go-  
ing to divine Ordinances, it may be a  
man may say many good wordes to me,  
and God never a one, man may lift and  
lift, and be very lively, and God give ne-  
ver a lift, and then is my soule lost : Ah  
Lord ! How ominous is that, when God  
will not speake a word to the soule ?

I am fallen upon a point of life & death:  
finners attend, or you will utterly lose  
your soules. You have mediate favours  
cast upon you, but what immediate ? You  
have men-preaching, but what God-  
preaching do you find ? you keepe on in a  
rode-way, what foot-way hath *Christ* with-  
in from heaven to your hearts ? The Law  
was written with Gods own hand, and so  
dispensed in a very immediate way,  
which was *Israells* greatest favor. Is the  
Law written on your hearts, by the fin-

\* *Media ut  
media, secus  
flagella,*

ger of God ? What friends have you from Heaven visiting you, which no eye sees ? What immediate dispensations from Christ to your soules ? What workings of the spirit of God upon your spirits, doe you finde in Ordinances ? many a man, hath no bigger favours from God, then a Horse or a Cow ; naked corporall things, for the support of such a corporall being ; bread and flesh, as a brute hath hay and grasse : This was *Caines* curse ; banished from Heaven to earth, cursed from the presence of the Lord, to brutes mercies, onely to what felicity the earth could afford ; no fellowship betweene God and his soule. The World is full of banished soules, from the presence of the Lord, Justice for this makes no difference O *England*, betweene thy men and horse, no more of one then of t'other, because so like in qualification, one looking no higher then t'other. The noblest blessings, the greatest favours, Heaven and Heavenly things, which God gives with his owne hands to the soule, these thy wantons and worldlings O sensuall *England*, have not esteemed. A base sunke spirit, hath  
 sunck



sunk thee *England*. If thou couldest have but the mercies of a brute, fat pasture and peace to graze in it, 'twould much as thy heart wishes; As for those greatest favours, which God in state dispences, with his owne hand to the heart, thou hast many children, which will dispencc with these, and many which will scoffe at them. Multitudes amongst you care not for the smile of a God, so you may have but the smiling countenance, of some great man; so you may but sleepe in a whole skinne, and enjoy fleshly delights, whether God or your soule ever change a good word, you heed not.

Yee base spirited wretches, which care not for Heaven, so that yee may have but earth; know, that yee are the plague of poore *England*: The blood of the Land, will be laid at your doore. Had not you growne so earthly and base in a fat Land, as to sleight Heaven, and sleight the greatest favours, we had not bled at this day. Tis the badge of an *Esau* to prize earth, and sleight Heaven; to serve sence, and to care for no nobler, nor nearer fellowship with God, then

providence bring to the belly. God may bring a Heaven to your bodies, if this will serve turne, and a hell to your soules. Let every man know the plague of his heart, and repent: carnality will kill you all.

Spirituality onely covets the noblest things. A spirituall man cannot feed so low, nor so course, as ~~others~~ doe; hee must have a Dish from **GOD'S** owne Table, or all dainties at his owne table rellish not. **The Creature** is sweete, but there is a **Heaven** beyond this, (saith hee.) Hee cannot sit downe without God, nor rise up without him. All is wanting, when God cannot be found: no body at Table; when Christ is not there: what dropping from Heaven upon my soule, from every thing? that's still the Quare, with a spirituall man. Immediate favours, noblest; God alone, all, to this man. *Whom have I in Heaven but thee, whom have I in Earth, in comparison of thee?* Words of men, weighed; words of Gods within, laid up more choyce then Jewells. The opportunity is still lost, when Christ and the soule, hath had no talke. Vanities

nites ensnare, I am too fleshly for Christ to take mee by the hand, sayes a spirituall man. One spirit is still panting, after another; two spirits would be one in the bosome of another; no lesse then the jewels, which hang about Christs owne neck, will content a noble spirit. The *Quære* is not, how much the body hath of the Creature, but how much the soule doth enjoy of God. What immediate mercies, doe I enjoy? What hath God laid in, for spending, in these hard times, with his owne hands? What faith? What experiments? What divine resolutions? Spirituality carries the soule sublime; every thing is in price, as it comes from Heaven, and brings Heaven along with it. That's preaching, that brings Heaven and the heart together; that's a christian, whose breath smells like a garden, which the Lord hath blest; In whose mouth Heaven opens. As things are wrapped up in Christ, so they have their price still, to a spirituall man. Carnality makes you mind, no high things; earth is heavy; earthy soules cannot flee high, no higher, then the top of a golden dunghill. Let these things hint a bad

state, and better it: The noblest things,  
make the noblest condition, both here  
and here after. Live low now, and  
live low for ever; as low as hell.

FINIS.



USEFULL  
INSTRVCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. 12.

*Giving thanks to the Father, who hath  
made us meete to be partakers, of the In-  
heritance of the [Saints] in light.*



Is considerable, how *Christ*  
makes his will: how hee  
disposes of all, where hee  
gives most: where he casts  
his best blessings, to wit,  
in the bosome of the best persons.

*Heaven*

*Heaven is the inheritance of Saints.*

*Doct.*

Divine fruition is still made according to capacity. Men many times give place and honor, where there is no capacity nor fitnessse, but Christ never doth. Christ brings not hell to Heaven; wickednesse inherits wrath, grace onely inherits glory. Heaven is hell, to a depraved state. As guilt shunes Justice, so doth sinne holinessse. A wicked man would not be where sinne is punished, nor where grace is onely practized; He is as unwilling to Heaven as to hell, yet to one he must. Christ casts hell upon many against their will, but Heaven upon none, but upon such who are both willing and capable. Holinessse makes capacity of happinessse, purity will bosome purity: Christ puts no Toads in his bosom, but *Saints—Inheritance of Saints, &c.*

Corruption cannot inherit incorruption: *Heterogeneous* will not incorporate. Choyce flowers will not grow by stinking weeds. Capacity is absolutely necessary, respecting the inheritance above. If Sinners would into Heaven, they cannot. Light and darkenesse are inconsistent: Fire and water oppose:

God and ungodly men cannot live neare, Justice will fight it out with sinne to the death. *Without holinesse man cannot see God*; without this, God cannot endure to see the man. There be thousands and ten thousands in Heaven but not one sinner amongst them all; the Land will not beare Snakes, Toades, Serpents, no poysonous creatures, only Saints. — *Inheritance of Saints.*

Justice makes exact distinction. Sheep and Goates though many, yet all parted; Not a Goate upon Christs right hand. Every attribute is exact at it's Office: mercy brings her children from the foure winds of the Earth, to Heaven, and leaves not one short, nor brings not one over. Justice gathers her brats too from the foure Winds, and leaves not one for any higher preferment then hell will afford — *The Lord knowes who are his*, that's the Seale of Heaven; A Seale is for exact distinction. What a seale is unto us for exact distinction, that is Christs knowledge to him; hee doth as firmly, as lastingly, as exactly distinguish by vertue of this, all persons in the World as wee doe by our seales and Markes distin-



distinguish amongst multitudes of things. Though the devill have many thousands here below, and Christ but a few, and these tumbled up and downe amongst the wicked; yet Christ knowes which is which, *and who are his*: And onely his shall have all hee hath, *Saints inherit.*

God moves in relation. Children onely inherit, bond servants have a little and turned off when their time is out. — *If children, then heires: joynt heires with Christ.* This Hypothesis is a Thesis onely in a Saint: Hee is a child of God out of question; the nature of God is onely manifest in a Saint. A holy man plainly and without controversy speaks out himselfe to be a Sonne of God. *Jus legale* carries the inheritance to him. The wicked are of their father the Devill, they may not lay claime to Heaven upon paine of hell. If they touch the tree of Life, they die; when they promise Heaven, wrath then smokes, and hell never so neare as now. Bondslaves doe not inherit, nor bastards doe not inherit, the case is the same of either respecting Heaven

Heaven. No Bastard Christians, no Bastard Saints, but Saints indeed, inherit.

Vse.

Let every man looke to his sanctity : It doth not merit, but it doth entitle to the inheritance ? *If children, then heires.* A man may looke into his bosome, and tell what he shall be for eternity. Know your hearts, and know them thoroughly, you cannot doe well else. 'Tis death to mee, to smell the breath of some of you, your inwards are so rotten, and yet I feare, I feare, you take notice of nothing. My *Quere* to you all is, what have you to take to for eternity ? Heaven ? How doe you make that good ? Can you make demonstration of a holy state ? Yes, I live justly ; I pray to God ; I heare his Word. This is not infallible demonstration of sanctity. Civill conscience calls and thrusts to all these, as 'tis so principled and under such a government. A man may be just to men, and not just to G O D. Heathens have beene as just, as any of you all : That yong man which came to Christ, when the Law was read hee should not kill, nor steale, but love his Neighbour, &c.

All

*All this have I done from my youth. He was exact for Justice, and yet but in a sorry state for Heaven, if one may believe his owne words. Drawing neare to God in duties, is a better demonstration of sanctity, and yet this may be done with the lips, when the heart is far from God. They draw neare, and sit before mee as my people (saith God) But their hearts goe after their covetousnesse. A mans devotion may be hot for the Temple of the Lord, the Temple of the Lord; And yet himselte the Temple of the devill; strict for new moones and solemne feasts, and Gods soule loath all, both men and their devotion.*

There is blind devotion, profane holinesse: I will give you two or three principles demonstrative of it, for I feare there are some deluded soules amongst you.

*Out-side holynesse, how splendid so ever it lookes, is profane holinesse. The heart denominates action. The Pharisee was for Temple praying, for lifting up of eyes, and hands, but no heart; A meere image drawne out in such a posture, with his eyes and hands inclining upwards,*  
and

and Christ made basenesse of this best piece. *God is worshipped in spirit* ; If holinesse reach not this, 'tis grosse profanenesse. Holinesse, is spirit yielding to spirit; bad, to good: 'Tis a pure heart, a heart captivated with Christ, and spending it selfe upon him. Holynesse, 'tis everlasting doores within, doores of the soule, that everlasting thing, opened to a King of glory. 'Tis affection catched with truth ; one spirit bound by another, a bad spirit by a good, and carried whither that list. It is a flame, and an Angell ascending in it; A spirit a fire, and ascending upward ; A man upon his knees, and his heart upon his lips, taking rise for Heaven, from this advantage.

2.

Profane holynesse, is holinesse meere-ly formall ; piety suited to policy, to things on this side Christ and truth. My father did so, my grand-father did so, the most doe so ; therefore 'tis best to doe so, and 'tis idle to doe otherwise. Many mens sanctity, is a meere piece of antiquity, A humour to weare such an old fashion. No devotion but Schisme, that is not in this old habit ; No holinesse

nesse but faction, that cannot be clapt up, within the covers of a Common-Prayer Booke. Wednesdaies and Frydaies, the onely dayes for Prayer; The printed liturgy, an onely forme for Prayer Ah Lord! What? is Bishops holinesse, onely blessed holinesse? Did not their bloody zeale lie here? What a curse is blind devotion! The things that dame them, are deare! True holinesse is regulated by truth, and not by persons nor time. *Sanctifie them with thy truth, thy word is truth*, saith Christ? Sanctity is made by truth, Gods truth; Gods truth is his word: his words are truth; *Thy word is truth*; not Bishops words, nor any mans word, to square holynesse by. Holinesse is motion from Christ, to Christ. A foule taking rise from truth, and so going to God, making Gods Word, Gods way to himselfe.

*Profane holinesse, is faithlesse*; meere action rested on. The person takes his goodnesse from his workes, when hee hath to doe with me, yea, when he hath to doe with God for life, *God [I] thanke thee, I am not as other men*. Why? I doe this and that. His owne menstruous

thus ragges, his robes in which he glories.  
 When the talke is about Heaven, the  
 eye is upon workes : have I not done  
 this and that, &c ? Doing must make  
 saving, or else no doing.—*What shall I  
 doe to be saved?* And because 't would not  
 doe that way, hee gets gone. Justice of  
 action, makes not Justice of person ; did  
 so, but does not now : few men are practi-  
 cally cleere in this point, which makes  
 great measures of holinesse, sinking and  
 damning wickednesse. Motion by rule,  
 does not reach rule ; men come short in  
 Justice of action, and yet this must be  
 their holinesse. Much holinesse in mans  
 eye, is none in Gods. You call saints,  
 which God calles divells. A man in his  
 own righteousness, is as black as hell in  
 Gods Eye. Christ is our sanctification.  
 Sanctity is Christ advanced to rule and  
 save ; soule and all given up to him, to  
 be ordered and blessed : life ordered to  
 his approbation here, person and life  
 left wholly to him, for commendation  
 above. Holinesse, tis love become di-  
 vine, and making with all her might to  
 please Christ, that in him shee may be  
 well pleasing to the father. Holinesse  
 goes



goes through two hands, but the last gives it, its formality & denomination: In us tis duty, in *Christ* tis sanctity properly: wee give every good thought, word, and worke, a rough shape, *Christ*, a full form. We mar things, *Christ* makes both them and us.

If these things have made any discovery, let every one call himsele as he is. There are but two sorts of men with God, holy and prophane, Saints and wicked. 'Tis hard to bring men, to rank themselves right. The worst will not owne their condition, nor their place; no Officer of *Christ*, can make them keep rankes with evill doers, and expect their inheritance; wherefore these are the two things that I would a little presse upon sinners. Sinners, honour truth and confesse your state. Lay hands on a bad heart, and bring it forth to the great searcher of secrets, and charge it with its owne. My heart is wicked, my person abominable, my state damnable. Sinners can yee thus judge your selves? No. Why? Then you will be judged of the Lord. What a man will not lay hands on and bring forth to God, God will

will judge it where it lies ; the sinne you keepe close, shall burne in your bones ; *David* found it so ; shall not a wicked man, much more ? Hee that hideth his sinne, hardens his soule, and hardens GOD to cut it off ; hee can never prosper. Hypocrisie discovered by truth, and the man not owne it ? Ah Lord ! Grace is frustrated, Justice onely must goe to worke upon this soule. Tis dreadfull to mee to thinke, what shuffling some make, to beare up before the light that condemnes them : you make a halter for your owne neckes in this, to be dispatch't quickly. You fight with light, because yee love darkenesse ; what doe yee thinke will be the end of this ? You make fuell for consuming fire, to flame forth against you.

Owne your state ; call evill, evill. Expect your inheritance. As a man is, so hee has. Dignity goes according to quality still with *God* The wicked inherit wrath. An-hypocrites *fortune* lies all in a lake, and that Lake hath no fish in it ; but Serpents : no water in it, but fire : no fire for use, but fire to choke fire and brimstone. In the lap of *Delilah*,  
fancy

fancy workes goldenly : men devoted to please themselves, fancy befooles them, they expect nothing but brave things : but believe the holy ghost, *an hypocrites hope will perish.* Yee unholy soules. What doe yee Locke for now ? Doe yee not frame your expectation, suitable to your fortune ? Doe yee Locke for any thing now, but a sword for your bodies, and a hell for your soules ? This is very considerable, There is not any reliefe, allowed an ungodly man. Expectation is to be torture to the wicked, as well as present dealing. Hee may not comfort himselfe in hope, when in present distresse. Tell him his hope (saith the holy Ghost) *shall be as the giving up of the Ghost :* as his state is, so let his thoughts worke ; let not one thought bring in reliefe to him, no, not those which goe furthest off, and take in longest time to doe it ; let not any thoughts, no, let not one thought, goe forth in hope to relieve this man. Expectation is the proper reliefe of Saints, therefore are they called so often to *hope in God.* Other mens hearts must breake, when their Estate breakes ; their

Idol                      C c                      thoughts

thoughts for the future must be more burdensome, then their state for the present is miserable, to thinke what is behinde yet : tis bad, 'twill be worse ; I am in hell, I shall be in another, bigger. Conscience burnes already, 'twill burne worse ; I shall goe from burning to burning. Can yee thus make expectation suitable to fortune ?

Sinners, can yee expect hell ? Can yee please your selves, with the expectation of such an inheritance ? None else may yee lawfully looke for. If yee like not this, mend your manners. Look after a sanctified condition.

- 1<sup>o</sup> *Sanctity is a supreme birth. Now are yee cleane through the Word which [ ] have spoken unto you. John 15.3. Cleansing words, fall onely from CHRIST'S Mouth. His breath is emollient, opening, and loosening of filth about the breast and heart. Onely supreme Majesty, can over-master a loose soule. Man cannot make you holy, Ordinances cannot : Christ onely cleanseth Lepers. [ I will ] bee thou cleane. The Plague of the heart hath but one Physician ; hee unused, and 'tis irrecoverably*

rably mortall. Of what price is Christ with you, yee prophane soules? Doe yee hang about him as an onely Physitian? As he alone, that hath soule cleansing niters? Or doe yee lie in your filth, and study one sinne to drive out the sense of another, and say you are cleane, when more filthy? Ah Lord! Will dirt fetch out dirt? Will addition, make no number? Will adding to sinne, make no sinne? This filthy wretch is sentenced: he has his secret doome, *Let him be filthy still.*

*Sanctity, 'tis a free birth.* The Sunne fills the world with riches, smilingly. 'Tis meate and drinke to Christ, to make bad soules good; the worst, best: to forgive much, that they may love much. Grace falls from Heaven, as freely as dew—*thou hast the dew of thy youth.* The laver of Regeneration cost Christ deare, and yet hee washes sinfull soules with it, for nothing. Hee bathes soules in his blood for nothing. Vertue goes from him for nothing, to cure issues. *Vertue is [gone] from mee, &c.* Healing vertue makes to it selfe leggs, and goes of it selfe to relieve distressed:

2.

it boiles, runs over, and runs out it selfe, and quenches strong fire which would burn the soule.

3. *'Tis a facile birth.* The wind blowes where it lists. Christ can doe what hee list within, as you can set your mouth, and blow, and breath, this way or that way, as you list. 'Tis nothing to Christ to wash a black-Moore white; to make scarlet sinne white; to fetch out filth in graine. *Christ quickens whom he will; hee can will you cleane.* *When the strong man comes hee takes him and binds him, &c.* Saith the Scripture. 'Tis nothing to Christ to take the strong'st man, and binde him; to throw downe, and throw out the strongest lust. The strong man is no man to Christ. Christ can with his finger cast out Divells. *If I by the finger of God cast out Divels.*

4. *'Tis a full birth.* One grace cannot be had without another; no grace, without all Christ. All Christ is our sanctity. Yee cannot have the streame, unlesse yee have the fountaine. Yee cannot have a beame of the Sun, unlesse the Sun be yours. 'Tis in vaine to talke of holinesse, till Christ be owned by Faith.



faith. Christ made ours, makes us. Faith fetches him, that brings down, and brings in all to the soule. Christ is a troop of vertues. Behold a troope comes, when he comes, Behold he comes, if yee believe. *Sinners, can yee believe in the Son of God? Can yee resigne up all to him, which is all holy; if so, he will make you all holy; without this, he will not. Christ is holynesse all-over, so is the soule that is filled with him. Sinners make it your designe to get Christ, to be holy: get the Sun to be glorious. Saints make it your designe to get more of Christ to be more holy. Of his fulnesse [see] receive, and grace for grace. Christ in fulnesse in the soule, makes grace for grace. T was Simeons ambition to have Christ in his armes; to have his bosome full of him: then had he his spirit at the fullest height, for Heaven. Our soules rise in holinesse and heavenlinesse, as Christ comes in: all Christ come in to the soule, and all presently makes away post, to perfect glory: if the King of glory were come in *ad suam plenitudinem*, the soule would arrive instantly *apud suam beatitudinem* at his full blessednesse.*

For the People of the State of New York

IN SENATE,  
January 1, 1891.

REPORT OF THE

COMMISSIONERS OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE

ON JANUARY 1, 1890.

ALBANY:

JOHN B. LEECH, PRINTERS.

1891.

THE STATE OF NEW YORK.

THE COMMISSIONERS OF THE LAND OFFICE.

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USEFULL  
INSTRVCTIONS  
FOR THESE  
Evill Times.

COLOSS. I. 12.

*Giving thanks unto the Father, which hath  
made us meete to be partakers, of the Inhe-  
ritance of the Saints [ in light.*



ight is used in Scripture,  
to resemble the nott  
things, as darkenesse is used  
to resemble the dread-  
fullst: civill felicity is set  
forth by light. *Thou shalt not goe forth with  
us any more to Battell, that thou quench not  
the [ light ] of Israel.* They spake this in  
a civill sense; as *David* was the prime  
member of such a body; a Sun, by whose

rayes all *Israel* had their flourishing lively-hood.

Divine felicity likewise is set forth by light, every step of it, to the last step, which is Heaven. Christ is called light. *I come a light into the World, &c.* Hee is called a Sun, that great Seminary of light, which makes glory and felicity to a World at once. The rayes of this Sun, to wit, graces and their exercise, are set forth by light. *If wee walke in the light, as hee is in the light, &c.* Our blessednesse here, and our blessednesse above, grace and glory; All that ever the Saints shal have for eternity, are shadowed out by light. — *The inheritance of the Saints in light.*

The holy ghost alwayes makes apt similitudes; apt similitudes alwayes illustrate; what illustration of our highest felicity light gives, I am to give you by charge from this Scripture, which I will discharge as well as I can.

- I. *Light is a very immediate thing; 'tis a medium to bring all other things to view, but 'tis no medium but it selfe, to discover it selfe: light onely discovers light. The first thing the eye takes in, is light,*

light, ere it can doe its office for the body, as such a prime Organ. Our felicity above, is of a very immediate nature; it selfe best discovers it selfe, no discovery here can be made to any purpose, tis felicity so immediate from Christ. Tis Christ and the soule face to face, the Bride and Bridegroom hand in hand. Tis the soule where Christ now personally is, and with *these eyes* (*i*) not through ordinances, but as it shines in it self beholding Christs personall glory. 'Tis the soule brought into the presence Chamber above, and beholding the *great King of all the Earth* at dinner, yea, sitting downe next to him, and feasting with him. Our felicity above, tis the solace of the marriage bed, so you know the Scripture compares it, where there is the most neere and most immediate enjoyment, that any Ordinance affords to man. Tis a feast, & the King in person present; tis a feast and every bit given with the Kings owne hand, and blessed with his owne mouth. Heaven, tis glory falling immediatly from Gods face upon ours, by standing neere him and beholding of him; you may take its glimpse and resemble-

semblance, from that glory which fell upon *Moses* face, immediatly from Gods, by discourse with him. Our felicity above, is full union; members joyned to their head, according to their full and mature conjunction, and so receiving all fully and onely from the head; hearing no other words, but what Christ himselte speakes; feeding upon no other sweet meates, but what Christ with his owne hand, gives about. Our felicity above, tis *communicatio sine mediis*, & *est receptio sine mediis*, drinking at well-head: more immediate, 'tis springs bubbling up in the soule, to an eternall life (i) felicity, so you know doth Christ similize it.

2. Another property of light is this, *Tis immense*. Can you make a girdle for the Sun? Can you span the light? Or tell the house where it dwel's? As God speakes to *Iob*. His expressions are very high and noble, *Where is the way where light dwelleth? &c. That thou shouldst take it to the bound thereof, &c.* Our felicity above is immense, that holy-Land has no bounds; there is more milke and honny, then ever will be eaten. 'Tis not flaggons



flagons of love above, but Sea's which cannot be fathomed ; all the worke there is admiration, because none can finde botom ; not Angels, those tallest spirits, can feele the botom of that love, in which they have so long stood, and so deeply weighed. Our felicity above is as vast as GOD ; 'tis onely God : A Father with all his Children in his armes. Christ manifesting forth his owne glory, to make some as blessed as himselfe. 'Tis mortality *swallowed up of life* ; not onely filled with felicity, but swallowed up. Here the soule swallows up every good, and lookes for more, but is swallowed up of none ; the soule is vaster then the things you put into it, so that nothing filles it, much lesse swallows it up. But our felicitie above swallows up the vastest soule ; there is every Vessell filled, and *swallowed up* ; every sense satisfied, and *swallowed up*. This is not consistent here, but 'tis above. There is much within reach, as much within reach, as capacity to reach ; and there is much beyond reach, for the soule to admire to all eternity, and this not as a lessening, but

but as a filling up of its owne and others felicity. Infinite, swallowes up finite; God is beyond the soules capacity when vastest; therefore all are in an extasis above. Not a soule in Heaven, but in a rapture.

3.

*Light is pure.* The Sunne is without spot, so are all his beames, so is all the light of those beames, light is the purest thing that man beholds; 'tis no defilement, nor takes none, though nothing more generall in its course; 'tis over all an uncleane World, and yet without all uncleannesse. Can yee dirt the light? Yee may defile your selves in the light, but yee cannot defile the light. 'Tis simple; corrupts not within it selfe, nor can any thing without it, corrupt it. Our felicity above is pure. Heaven is a House without Spider or Spiders-web; there is no dirt, nor dust, within doore, nor without; the very gates and streetes are Gold and Pearles, \* *pure Gold, &c.* If the City of Christ here below will be so; what will that City above bee? Holy, holy, holy, is our felicity above; purity absolute: this is the Sunne that shines upon all there,

\* Inallusion to our City above may those expressions be Revel. 21. 21. As the Kingdome of grace, in the highest glory thereof, is expressed by termes and things of the noblest nature, and highest glory.

there, and all there shine like this Sunne, with absolute purity. There is no sinne aboue; not the least appearance of sinne. Every spirit there, moves steadily without the least jogging or shaking: Christ and the soule goe exactly in one path. The nature of the place, and the nature of every one in it, fully suite, all Divine; Christ and the soule all one. Here Christ and the soule are one in purity, *my undefiled is* [one, &c. (i) In simplicity and purity. But above, they are *all one*. Here is simplicity in the Spouse; 'tis not a heart and a heart, in the Kingdome of grace; but one heart—*my undefiled is* [one, &c. But in the Kingdome of glory there is absolute simplicity; truth and the soule, all one: Not a soule-stirring, no, not a Soule inclination impure, nor under the least possibilitie to bee made so.

*Light is pleasant. Truly light is sweete, and a pleasant thing 'tis for the Eye to behold the Sunne saith the wise man. Eccles. 11. 7.* Light is glorious and casts glory upon every thing. It suites a most noble and generall Organ, which makes

makes a very noble and generall content. Light sets out all the Creation in glory, to mans view, and so makes a very royall and full employment, for such a royall and vast Creature. Light is *medium universale*, it brings in for all senses, parts, faculties, to solace themselves withall. Our felicitie above is pleasant. Heaven is a stately House to behold; 'tis glorious, and makes all so which come in to it. Glory fills that House, and all in it. The very doore-keeper of that House, is a King of Glory. All great Princes, and peeres, persons of great glory to looke upon, above, and the glory of G O D, as the glorious Canope, over all. — *The Glory of G O D is the light of our City above.* There is a great heape of Pearles above, and there is a glorious Sunne that shines upon them, which makes so many\* Jewells, so many Sunnes, such abounding of sparkling rayes and glory; that I am amazed with the thought of it. There is another expression, which by way of allusion, to the glory of the City above is used. — *The Lambe is the light thereof, &c.*

\* Quot  
conchi tot  
Phæbi.

'Tis

'Tis a made glory which light discovers to you here, yea, and 'tis a made light which brings in this glory to you. But what God is himselfe, and what discovery hee makes of himselfe by himselfe, without any *medium*, is the glory of our felicity above. God according to his Workes, is the glory here; God according to Himselfe, is the glory there; his owne Face is the daily Sunne, the glorious Sunne that shines in Heaven—*The Lambe is the light of it.* The Sunne that made the Sunne, shines above; the sweet that made all sweet, is tasted on, Feasted on altogether in Heaven. This Sunne which you behold, is but as a spot, or broad blemish, in the Face of the Creation, in comparison of the Sunne which shines, in the brave World to come. This Sunne though very glorious in it selfe, yet very inglorious, a piece of stained paint, for feeble senses to gaze at, in comparison of that above. Something to declare his pleasure, rather then to make pleasure, are all the Workes of Gods Hands here; what hee is in Himselfe, is properly to make plea-

pleasure for the soule of man. All that the Lambe is in himselfe ; all that glory and lustre, hee hath of Himselfe, is opened by himselfe in Heaven. Surely the glory of this World, is but a Dunghill to that to come : Sunne beames, but a pyramid buedle of strawes.

*Light is homogeneall.* Every twinkling of light, is light, as every drop of Honey is Honey, and has the nature and definition of the whole : tis throughout, like to it selfe. Our felicity above is *homogeneall* ; Heaven is all Heaven. Every corner of Heaven, is a Heaven : every thing that is tasted, a Heaven ; every thing that is smelt, a Heaven ; every thing that is look't upon, or medled with, a Heaven ; a full felicity to the soule. Our felicity here is not *homogeneall* ; wee have some things delightfull, more things grievous ; some things pleasant, more things displeasing. Above, all is pleasant : GOD, pleasant ; Angells, pleasant ; Saints, pleasant ; all that all these say and doe, pleasant. \* No deforming above. Every thing in Heaven, a Heaven, GOD

\* On earth God is afflicting, as well as felicitating, but in Heaven, never seemingly displeased. Christs face is continually, as Lebanon ; bright and glorious, as the looking forth of the morning.



is light, and in him is [ no darknesse :  
'tis a mighty expression. As 'tis spoken of sinne here, so it may be spoken of affliction respecting our Country above. God is felicity above, and in him, nor from him, is no infelicity, not so much as the least affliction : God is not an afflicting God, not a chastening Father, in Heaven. So it may be said of Saints and Angels ; there is felicity in them ; and in them, nor from them no affliction, but all happinesse. Every glote of the Eye, of every one above, pleasant and glorious ; the stirring of every Finger, of every Toe, of every Haire, of every one in Heaven, a Heaven to behold. There is no distinction of habit and act, time and place, meanes and end, in point of felicity, as here is ; as you know there is misery all along in the meanes (with us) and felicity onely in the end, and that uncertaine too : and so a little good habitually scarce any at all actually, and the like. In Heaven there is none of these miserable distinctions, but Heaven in all : in every quality, Heaven ; in every action, Heaven ; in every  
D d time,

*Simili dis-  
simile.*

time, Heaven ; in every place, Heaven ; in every meane to such an end, equally as in the end it selfe, Heaven.

In things which are but like, there is some dislike. Light is not universally permanent. Our Sunne sets and rises, rises and sets, so 'tis with most parts of the World ; very few parts have all day and no night ; all light, and no darknesse. 'Tis not so above, our felicity there, is universally permanent : there is all day, and no night to all that upper World: the Sunne goes round that glorious Globe, without any interposition to any. There is no drooping Soule in Heaven ; no wounded spirit in all the Land above, nor never will. Our life above is everlasting — *shall of the spirit reape life everlasting, &c.* Saith our Apostle. There is such inspiration, as shall never admit the least expiration in any ; comforts never faint, nor flat ; no soule growes weary of place, company, habit, dyet, employment : every ones Heaven, is an eternall Heaven ; every ones rest an eternall rest. Some have  
beene

beene in Heaven many thousands of yeares, and yet not a thought of dislike of any thing there, nor the least desire stirring to be any where else, but the strong desire of all, that all Gods deare ones were there. The spirit and the Bride say, come, Christ and all those members hee has above, pant for the rest, that all were as they are; *one, as they are one.* Joy is made as vast as the soule, as lasting as the soule, and the soule as lasting as Christ. There are no broken Cisternes above; not one Vessell drops out one droppe of its felicity, in the space of eternitie, though hee stand brim full. No consumption, no Disease above; every thing lives, yea, and thrives for ever. There is *eternall Revelation*, in Heaven: Infinite excellency, taking suitable time, to lay open it selfe, to all others: there's *Johns* rapture to all eternitie.

All these particulars gathered up render the meaning of the Metaphor to be this, That our felicity above, is a full and absolute felicity; a transcendent blessednesse, suiting such

Use.

a transcendent being as the soule of man is. Now my question to you all, is, what labouring for absolute felicity? for blessednesse to suite your soules for ever? 'Tis the judgement that lies heavy, upon the soules of most men, they seeke not after full mercies, a perfect blessednesse. Feele your Pulse: tell mee how your hearts beate: how nimble doe they worke out after Earth? How slow after Heaven? I looke upon some men's Lives, and my heart trembles to thinke what will become of their soules; al the care is for the body: how does Trading goe on? How does money come in? When is the Question? How will't goe with my soule for ever? What blessednesse is provided for my soule, to inherite? Are your bodies everlasting? Is this World everlasting? Can any thing but Heaven make an absolute felicitie for you? Are not your soules everlasting? Can any thing lesse then Heaven, make a suitable felicity for them?

Praviry is misleading, but when the Soule is judged for this, there is noe turning the man; this consideration makes mee

mee shake indeede, when I consider how Earthy some men are, and how wilfull in their way. Speake to them of minding their Soules, and beating off their thoughts from this VWorld, you are as Vinegar to their Teeth, and smoake to their Eyes. When corruption thrives in the soule, 'tis dangerous; but when it has got a head, Ah Lord! The state of that man is desperate. Who shal save that man from Hell, and bring him to Heaven, which is earthy, and will be so still?

The Creature is seducing: much is promised, but its still a lie to the soule; the fulnesse of the World, makes up no fulnesse to that noble part within. If there bee any absolutenesse in things here below, 'tis in point of vanity; they are *Vanitie of vantie, and vexation of spirit* (i.) Perfect vanitie, *just nothing*, as our English phrase is. Consider all the Word in reference to the spirit, and tis a heape of perplexitie, A Bush of Briars and Thornes: shall all your industry lie, to Crowne your soules with Thornes? With our Saviours Crosse and Curse? Are you



not scratcht enough with the World yet ? Will not your spirits be vexed enough hereafter, but will you be vexing of them here too ? Will you begin your *Hell* in Earth, and inure your spirits, to tearing and torment before the time ?

Know your soules, and what is the felicitie of them, and what you doe, do in good earnest to attaine it : you move as you love, Christ concluded that, when the Jewish Church sleighted him. If you love darkenesse better then light, you will never seeke out for light, nor for that Inheritance which lieth there. If Heaven were more absolute felicitie, or more transcendent blessednesse then 'tis, a heart engaged (*i*) set upon an other Heaven, will sleight Heaven indeede ; your life lies upon this poynt, to looke how, and where your love is picht ; where a mans Treasure is, there will his Heart bee ; if you make money onely your Treasure, you will onely bend in good earnest after it. If you make not Heaven your chiefe Treasure, you will not seeke after it heartilie.

Heaven



Heaven has been shadowed out to you, according to the Metaphor in the Text, is it now of any price in your Eye? Has it gained your love? 'Tis a transcendent blessedness: are your hearts taken with it, as such a blessedness? Till this, I shall not looke to prevaile with any soule, to seeke out after Heaven, to any purpose. 'Twas the Art that Christ used, when hee spake of eternall things, first to set out the excellency of them, to make that sparkle gloriously in the Eye, to stirre love, and then answerable come on to doe good. *I am the Bread which came downe from Heaven, &c.*—*I am the Bread of Life, &c.*—*And hee that shall drinke of the Water that I shall give him, shall never thirst, &c.* Many such expressions to take love, you shall finde in the Scripture. What have wee gained upon your love, by all our discourse of Heaven? An love bee as it was, the man will be as hee was; if Heaven be at his doore, hee will keep beside it into Hell. Divine Love is that flame, that carries the soule upward, where this is not, Heaven though all, is nothing.

There

The Soule  
lives and  
dies in  
that it  
loves.

There is darkenesse, *And sitting in darkenesse*, looke to that as you love your soules, 'tis excluding from the Inheritance in light: sit in darkenesse, love your lusts, and you will never part with them, for Heaven. The condition of your Inheritance in light is, that you must *cast away the unfruitfull workes of darkenesse*, you will rather cast away your soules then doe this, if your affection bee impure. If your love to sinne live, you will have your pleasure in it, though you die for it. If love to sinne live, there is but one way with your soules; they will die in that sinne. Love of sinne, and Heaven opened to the soule, this is rejection of Christ, with his greatest blessing in his Hand. Christ casts off every Soule, that thus desperately casts off him. *A Man must set his Knife to the Throate of an Isaack*, Judge his Soule in that which is dearest, if sinnefull. **G O D** will not else looke towards a Man, with great things. *Hee looketh upon Men, if any say I have sinned, and perverted that which was right, and it profited mee not, hee will deliver*

liuer his Soule from going downe into the Pitte, and his Life shall see the light.

Consolation must conclude this poynt. Christians I am to give you a glad word, in this sad Time. Your Inheritance here is spoyled, you have one that lies above spoyle, *in light*. Can Men or Devils pull the Sunne out of Heaven? Then may your highest fortune bee spoyled. You have one Sunne turned into blood, but you have another which cannot. Your felicitie here is broken, and growes every Day more broken and bloody: you have a felicitie complezte, full, absolute, as full of Blessednesse as the Sunne of light, a felicitie as full of Beames, as the Eyes of the Soule can receive. Draw up your soules to Heaven quicklie, Earth is posting away: Let good blood stirre, every drop will bee lost else. You will be killed in all on Earth, to make you more Heavenly, ere God hath done with you. Thinke how absolute you shall bee above, and feede on that. Let not tyranny trample downe  
your

your soules, though it doth your bodies, a perfect felicitie waites for you. Let *Englands* bloudy misery, make you cry *Come Lord Iesus, come quickly*: set mee as high, and as happy, as mine Inheritance.



— — *In Light.*

*Inference.*

**T**hat which by way of Inference, may be taken from this Metaphor; I shall but name and conclude all; Time, and Text. *GOD* doth lively shadow out to Man here, his condition hereafter; what hee shall be, and where he shall be for eternitie. There is death, and the shadow of it, before it come. So there is life, and the shadow of it: light is here made the shadow and semblance of Heaven, of a glorious estate to come. As there be Tasts of the World to come; so there be sights: Light gives glimpses below, of the glory that is above. There is a beholding the Land that is far off; the Face of Christ, in a Glasse; the glory

glory above, by the glory here ; one Heaven, in another ; Heaven, in Light. Man hath many Sermons preached to him, to make him Heavenly, as many Heavenly Sermons, as there be rayes in the Sunne: by every glimpse of Light, you should set before you Heaven. As long as the Sunne shines, you should not want a Sermon, to send your soules to Heaven.

God deales, with flesh, as flesh, Man is a Creature taken with shadowes. Things drawne out to the life, take. The Soule now, fetches in all from sense ; God stoops to helpe in things this way, at such doores as they will goe in at. GOD wraps up the higher Heaven in the lower ; glory, in Light, and so brings it downe to carnall sense, and enobles it there, to enoble it within ; catches the senses, to catch the Heart, and save the Soule. If Light be so glorious, what is Heaven. This is the secret Soule-taking argument, that is wrapt up in this Metaphor. Though your bodies have yet no Heaven : your soules, if you walke as you should, neede never be without one.

As



As long as your Eyes bee open to see the Sunne, you may sweetely send your Soules to Heaven. Some sweare by the Light; this is to send their soules to *Hell*, not to *Heaven*, by the Light.

God moves in meanes powerfully. Pictures are powerfull, upon flesh and bloud. Make things glitter, and Man will gaze: make Earth glitter, although so base, and fallen Man will be taken with it; worke it up from its basenesses but so little, as to looke golden and glorious, and man will dote upon it. How taking is golden Earth, to all the World! Heaven is wrapt up in Sun-beams and made to glitter, to catch a foole. Christ is expressed by the Sunne; Heaven, by Light, that if sense have any power upon the soule, no soule may goe to *Hell*, whilest the Sunne gives Light.

There were transient Visions; now there are standing. Truth and the Creature, are Gods standing Vision. Things below are all made at Divine pleasure, to speake out things above. The Word of God uses the Workes



of GOD, to shadow out what cannot  
bee plainly seene here : invisible  
things, are brought to understanding,  
by visible ; Heaven, by light, *Hell*, by  
darkenesse : *Hell* beneath, by *Hell* here.  
The gnawing Worme is used, to sha-  
dow out gnawing conscience ; gnaw-  
ing conscience, to shadow out *Hell*.  
Man hath his vision, what shall bee,  
in things round about him. The Word  
of God, the Workes of God ; Light,  
darkenesse, Serpents, Dragons, Worms ;  
Lambes, Doves, all Creatures are u-  
sed to give apt vision to man, of things  
to come. All runs into this, CHRIST  
makes lively apparition of things to  
come.

Looke about you sinners : your Sun  
is turned into bloud, this is speaking  
to you *profuturo*. Strange Lights, and  
sights have beene in Heaven, looke  
about you all. ; this is God using the  
Creature, to shadow out to dull sen-  
suall man, something to come, a Hea-  
ven or a Hell : blessed is every

English heart, that can dis-  
cerne the signes of the

*Times.*

FINIS.

Q. d. n. co.  
p. i. a. s. i. v.